

The Sikh History of Delhi



Abinash Mahapatra

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Publication Bureau
Punjabi Global Foundation, Odisha Chapter



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The Punjabi Global Foundation was founded by Hon. Gurpreet Kaur Chadha and other eminent members in the state of Maharashtra who have been guide and teachers in their own aspects. The main objective of this organization is to promote the rich cultural heritage of Sikh Religion and the state of Punjab on national and international horizon among the youth and new generations following the basic tenant of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj i.e., “Sarbat ka Bhalla” (Wellbeing for All).

The Odisha Chapter of Punjabi Global Foundation came into effect on 1st of July, 2020 with Mr. Abinash Mahapatra (An Eminent Sikh History Scholar & Author) as the appointed President. Within a span of few months and in the midst of Covid Pandemic, the astounding activities of this organization has led it to be recognized by Takhat Sahiban, Govt. of Odisha and various Sikh Authorities prevailing all across the globe.

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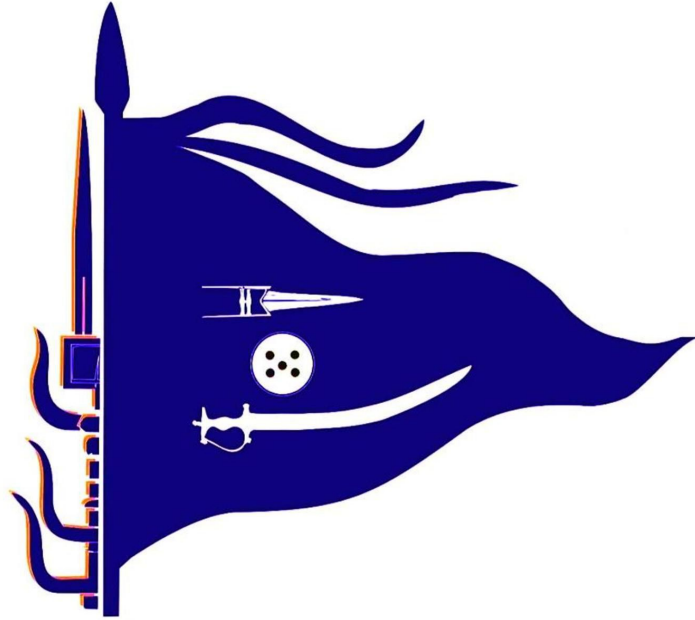
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ਦਿਲੀ ਕੇ ਦਿਲਵਾਲੀ ਤੇਰੀ ਆਗਿਆ ਮੈ ਚਲਤ ਹੈਂ ॥

(THE DILWALI(S) OF DELHI CONFORM THY COMMAND).

***(Sri Akaal Ustat : Patshahi 10,
Dasam Sri Guru Granth Sahib Ji Maharaj)***



DEVOUTLY DEDICATED AT THE CELESTIAL ENDS OF

Chakravarty Akali Nihang Fauj Chalda Vahir

***** Shiromani Panth Akali Buddha Dal *****

(96 Crori Panjva Takhat)



Sanmanyog Sardar Iqbal Singh Ji Lalpura
(Former I.P.S.)

**Hon. Chairperson : National Minorities
Commission, Govt. of India.**

इकबाल सिंह लालपुरा

अध्यक्ष

Iqbal Singh Lalpura

Chairperson



सत्यमेव जयते



भारत सरकार

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National Commission For Minorities

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I have gone through this book "The Sikh History of Delhi" by Shri Abinash Mahapatra. The young Writer has tried to collect evidence of Sikh History in Delhi right from Sri Guru Nanak Dev Ji. Delhi was blessed with the presence of Sri Guru Hargobind Sahib Ji, Sri Guru Har Rai Sahib Ji, Sri Guru Harkrishan Sahib Ji, Sri Guru Tegh Bahadur Sahib Ji and Sri Guru Gobind Singh Sahib Ji. Baba Banda Singh Ji Bahadur was martyred here. Shri Guru Tegh Bahadur Sahib Ji was martyred in Chandni Chowk. The Sikhs under Baba Jassa Singh Ji Ahluwalia captured Delhi in 1783.

2. The Research is a relay only, the bottom is to be carry forward by the next runner. Similarly, the effort of Shri Abinash Mahapatra will open gate for more research.

3. I wish the Writer all the success. This Book will help to understand the importance of Delhi in Sikh History.

With regards,


(Iqbal Singh Lalpura)

Shri Abinash Mahapatra,
President,
Punjabi Global Foundation (Odisha Chapter),
Makalpur, P.O. Motiganj,
Distt. Balasore – 756003
Odisha.

ब्लाक-3 (तीसरी मंजिल) सी.जी.ओ. कॉम्प्लेक्स, लोधी रोड, नई दिल्ली - 110 003

Block-3, (3rd Floor) CGO Complex, Lodhi Road, New Delhi - 110 003

दूरभाष/Tel. : 011-24366312 फैक्स/Fax : 011-24368410

Email : chairman-ncm@nic.in • Website : www.ncm.nic.in



Sanmanyog Dr. Dilver Singh Ji
Asst. Director of Youth Services
(Govt. of Punjab)



A very important book "The Sikh History of Delhi" is written by Mr. Abinash Mahapatra. He is a young Sikh historian who has also written books on Sikh Scriptures, Sikh History and Sikh philosophy. Now he has opened those pages of Sikh History which are very useful to the readers. In his book he writes about the Delhi visits of Sri Guru Nanak Dev Ji, Sri Guru Hargobind Sahib Ji, Sri Guru Har Rai Sahib Ji, Sri Guru Harkrishan Sahib Ji, Sri Guru Tegh Bahadur Sahib Ji, and Sri Guru Gobind Singh Sahib Ji. He also writes about the Sikh historical Gurudwaras which are established in the memory of Sikh Guru Sahiban. He also introduces Bhai Allah Yaar Ji, a resident of Delhi, who was a devotee of Sri Guru Amar Das Sahib Ji and preached Sikh Religion as a Manjidar for long time. He also writes about Bhai Gonda Ji who was a devotee of Sri Guru Har Rai Sahib Ji & preached Sikh Religion in the Delhi Region.

He writes about the Mata Sundri Ji and Mata Sahib Deva Kaur Ji. He also discusses the Paviter Shastars of Sikh Guru Sahiban. He pays his tribute to many of the Sikh Martyrs, like Bhai Mati Das Ji, Bhai Sati Das Ji, and Bhai Dayala Ji. He also praises Bhai Jaita Ji for his vital role in keeping the Paviter Sees of Sri Guru Tegh Bahadur Sahib Ji, after His martyrdom took place in Delhi to protect the Tilak and Janju of Hindu Religion. When we go through the book it seems that he is going to introduce the unity in diversity in present day society as per the Sikh Religion. He also tells about the merits of Sikh Religion, like religious tolerance and religious co-existence. He also discusses the role of Sardar Jassa Singh Ji Ahluwalia and Sardar Baghel Singh Ji and the Sikh army. I wish him all success. May Almighty bless him and give him knowledge and strength to serve the Panth with his Pen in Hand.

Dr. Dilver Singh
Asst. Director : Youth Services
(Govt. of Punjab)



An Introduction To Delhi Sikh History

An in-depth knowledge of Sikh History is not only a gain of wisdom rather it enriches the necessary morals that must be implemented in daily lives and in this respect, the knowledge of Sikh History enriches the morality of a person to the pedigree of a superlative degree and the person thus turns out to be an ideal for the entire mankind. According to the historical legends as recorded in the Revenue Department of Delhi, this state derives its name from the name of a king, Maharaja Dhilu Ji who used to reign the region during 1st Century B.C. The names by which the city has been perceived is mostly likely due to the countless prejudices & sleazes accredited to his Karmic Attributes. Not only this city has been a centre of the succession of mighty empires and powerful kingdoms, the greeneries, the flora, and the fauna have sanctified the aura and hence, it can be presumed that perhaps these alluring natural elements have drawn many saints & spiritually enhanced personalities to this region including the visits of Sikh Guru Sahiban.

As per the Sikh Antique Chronicles, the soil of Delhi was fortunate to caress the footprints of Pehli Patshah, Chhevin Patshah, Satvey Patshah, Athwey, Nauwey Patshah and finally of Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj. Subsequent to Dasam Patshah Ji, His wives Mata Sundri Ji and Mata Sahib Kaur Ji dwelled in the state of Delhi, the memories of which are yet speaking the glorious history. Apart from all these, the ancient city is also soaked with the sacred blood of many thousands of Sikh Souls including the Ninth Sikh Guru who was beheaded under Aurangzeb. The martyrdom of Hazur Nauwey Patshah Ji is considered as an unparallel sacrifice in the global religious chronicles and then it was fearless Sant Sipahi Baba Banda Singh Ji Bahadur, The Guru's Banda : Primordial Establisher of Khalsa Raaj who was martyred under immense torments along with his son Amar Shaheed Baba Ajay Singh Ji in his infantile age of 4.5 years, the exact site of which is yet present at Mehrauli realm.

Then was the influx of Baba Baghel Singh Ji who encamped in Delhi with 30,000 soldiers in the year 1783 and established the Khalsa Raaj by constructing Historically Commemorative Gurdwara Sahiban at all the Historical Sites pertaining to the visit, stay and cremations of Guru Sahiban Ji in this state under infinite gigantic and strenuous exertions. Bhujangi Baba Jassa Singh Ji Ramghariya & Bhujangi Nihang Baba Jassa Singh Ji Ahluwalia emanated further for revitalizing the Khalsa Raaj by installing Sri Nishan Sahib on the Red Fort and liberating the inhabitants from the dictatorial forbidding clutches of Mughal Huqumat, thus making the renaissance of Right to Freedom of Consciousness as established by Nauwey Patshah Ji aftermath attaining an unparalleled martyrdom. It is momentous to pen hereby that residing with Sargun Saroopi Aad Shakti : Mata Sahib Kaur Ji, Bhujangi Baba Jassa Singh Ji Ahluwalia served the horses and subsequently for his incessant dedication for the Panth, he was appointed as the Fourth Jathedar Sahib of Chakravarty Akali Nihang Fauj : Shiromani Panth Akali Buddha Dal (96 Crori Panjva Takhat).

It is momentous to pen hereby that an enormous-cum-affluent Sikhi Dharam Parchar Prasaar in the state of Delhi was conceivable solitarily for Sri Udasin as well as Sri Nihang Sampradaya. Post to the exodus of Parbrahm Sargun Saroopi : Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, the Gur Asthaan(s) were established & preserved by Param Pujya Baba Sri Chand Ji who thence established Manji Sahiban by appointing the Mahant(s). Subsequently, the succeeding Guru Sahiban either themselves caressed the soil of this state / assigned their chosen disciples to be the caretakers of Itihaasik Gur Asthaan(s). Later these Manji Sahiban were transformed into magnificent Guru Ghar(s) / Sri Gurdwara Sahiban, the Seva Sambhal, Dignity & Rehit Maryada were well-maintained by Sri Nihang Sampradaya. Nullified of Sri Nihang Sampradaya, the establishments of Guru Ghar as well as the proliferation of Sikhi in any corner of the globe is all-engrossingly futile as well as incredible. May the Neela Baana, Neela Nishan Sahib, Trey Darbar Pargaas, Sri Aarti Aarta, Sri Jhatka Maryada & Tilak Pratha attain a renaissance in the state of Delhi, thus rejuvenating the annals of past into a pragmatic present and aftermath as a conventional forthcoming.

Significantly, it presage to be an unfortunate stance for the whole of Gur Khalsa Panth when Pargaas of Jagatguru Dasam Sri Guru Granth Sahib Ji Maharaj was refrained from alongside of Jugo Jug Atal : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj from all the Itihaasik Gur Asthaan. The evidence of this afore cited facet can yet be presumed on the architectural inscriptions of these Gurdwara Sahiban which bears the Celestial Kalam E Kamaal of Sahib E Ikleel : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj. I earnestly implore at the Celestial Lotus Feet of Akaal Purakh Sri Waheguru Ji to transpire the Gur Prawanit Eternal Maryada of Sri Dal Panth all across the realm of Delhi as a consequence of which a renaissance of yesterdays can emanate at the soonest. Conclusively, it can hereby be penned that the ancient city of National Capital : Delhi and the Sikh Religion have a Love - Hate context of relationship, enduring for a time period since the past hundred years. The consequent chapters of this book will explain the visits of the Sikh Gurus and the unexplored Sikh Historicity of the state of Delhi in apt which aims for the Nishkam Sikh Dharam Parchar across the globe. I pray for the immense prosperity of all-engrossing mankind.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***

Guru Panth Da Daas,
Abinash Mahapatra.



The Sikhi Chronicles of National Capital : Delhi

Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj is the embodiment of ultimate truth & superlative consciousness, comprehensive of eternal bliss, the forever radiant and supreme than greatest of all the beings prevalent in this cosmos, even engrossing the demi gods. The consecrated lotus feet of Hazra Hazur Baba Nanak Shah Ji are the sanctuary of liberation where an individual perceives and accomplishes the tetra integral virtues of spiritual evolution. Under the command (Huqum) of Akaal Purakh Sri Waheguru Ji, Zahira Zahoor Baba Nanak Shah Ji has got manifested on earth to proliferate the message of serenity and equivalence, through trio faced concept of Kirat Karo, Vandh Chhako and Naam Japo. In a first glimpse of Hazur Sachey Patshah Ji, whose face has been heavenly imbued with charismatic resplendent glow, a persona gets void of all the inner persisting atrocities & firmly whirls across the worldly ocean.

For accomplishing the assigned heavenly mission, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj took Udasi (Spiritual Journeys) encompassing almost 25 years of His lifespan in which He trailed across the entire globe to free the mankind from the shackles of religious hypocrisy, blind beliefs, social atrocities and to convey the message of truth as conveyed by Akaal Purakh Sri Waheguru Ji to eradicate all the adversities through His Huqum, to which we perceive as Dhur ki Bani. Panjve Patshah, Saheedan E Sartaaj : Jagatguru Sahib Sri Guru Arjan Dev Ji Maharaj has penned the verse regarding “Dhur ki Bani” in Raag Sorathi Mahela 5, Ang 628 of the Perpetual Master, Hazira Hazoor, Sarab Kala Bharpur, Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj which has been cited underneath :

ਸੋਰਠਿਮਹਲਾ ੫ ॥

SORATHI MAHELA 5

ਧੁਰਕੀਬਾਣੀਆਈ ॥ ਤਿਨਿਸਗਲੀਚਿੰਤਮਿਟਾਈ ॥

DHUR KI BANI AAYI ॥ TINNI SAGALI CHINT MITAAI ॥

(The Juncture when the Bani of Primordial Lord emanates, all the anxieties and adversities get extinct).

During His Udasi in various regions of the North Indian states, Hazur Sachey Patshah Sahib Sri Guru Nanak Dev Ji Maharaj caressed the soil of Delhi, accompanied by Bhai Mardana Ji in the month of June, corresponding to the year of 1505. The terrain seemed eager to welcome her golden guest while the scarlet petals tinted their green ribs. The soul of the birds felt humming all day to express their ecstasy, for the Master of the Universe getting stepped into their province. Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj and Bhai Mardana Ji got sedentary in a garden stationed on the state's outskirts. Currently, this place lies on the Grand Trunk Road outside the Sabji Mandi. Here Guruji observed

some travellers sedentary along the pathway copiously fatigued and thirsty. The Benevolent Master instructed Bhai Mardana Ji to pluck the strings of the Rabab and thus commences His Shabad.

The Divine Melody and the resplendent majestic outlook of Guru Sahib Ji had such a profound impact on the mindsets of the locals as well as the travellers that in a few jiffies, the crowd near Guru Sahib Ji was akin to a swarm of bees humming around the bee hive. Some Islamic as well as Hindu saints were also present. Precious jewels and ample sum of money were bestowed which were later distributed by Bhai Mardana Ji as commanded by The Benevolent Master. A few jiffies surpassed by conversing with the masses and the saints. Then ensues The Compassionate Master towards a well nearby, fetched water and even quenched the thirst of the hordes present. The owner of the garden was also contemporary during that instance. He proffered his garden to commemorate a Shrine in the memory of Hazrat Baba Nanak Shah Ji, the one to whom he had accepted his Master and dedicated his entire life for service at His Consecrated Feet. Guru Maharaj Ji appointed one of His devout disciples (Nanakpanthi) as in charge of this Manji to nourish the hunger and quench the thirst of itinerants as well as the local inhabitants.

In this Guru Ghar (Patshahi Pehli Gur Asthaan), the itinerants were provided all kinds of necessities be it be eatables, fluids, medical assistance, or any other Seva as sought and thus, this spot presumed to be defined as a heaven of peace for them. The Guru Ghar was under the administration of the appointed in charge (Nanakpanthi) and his descendants till the upsurgence of Khalsa Raaj. Soon after the Khalsa Raj was established by Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj and Jaagti Jyot Jagatguru Sahib Sri Guru Granth Sahib Ji was declared as the Eternal Guru, the Nanakpanthi Shrine was transformed into a Magnificent Sikh Historical Heritage named as Gurdwara Sri Nanak Piao Sahib Ji. Till date, the artefacts of Hazur Sachey Patshah Ji are preserved which includes the Historical Well from which Amrit is distributed by the Sevadaar on various occasions and even a small portion of Garden reflected in the Gurdwara Premises is none other than the remnants of the synonymous Orchard where Guru Patshah Ji & His Rababi Cohort : Bhai Sahib Bhai Mardana Ji were sedentary therein.

Sauntering in an exodus from garden, Guru Maharaj Ji ensued towards the elephant stable of Sikander Shah where He halted for a night. The elephant keepers bestowed great reverence and had organized all the provisions for Him. In the twilight dawn, the enthralled nature's scenic beauty captivated the Benevolent Master and Sun had just torn apart the dark blanket of mother nature when commenced the melodic Shabad with eyes filled in thirst of the True Lord, attuned to Bhai Mardana Ji's Rabab for dispersing the heavenly essence. As the Shabad was concluded, Guru Sahib Ji & Bhai Mardana Ji could heed to the blaring agonies impending from the stable which presumed to be gradually incrementing. With His heart as soft as silk intensely imbibed with love and emotions for the suffering mankind, The Compassionate Master directed Bhai Mardana Ji to enquire the cause of their weeping. Bhai Sahib Bhai Mardana Ji probed and thus devoutly retorted the underneath cited lines :

“Patshah Ji, one of the elephants of the stable keeper has demised and hence all are lamenting over it”.

Ultimately, Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj Himself sauntered near them and queried one of the wailing elephant keepers the cause of weeping to which the elephant keeper replied that one of their elephants has

got deceased. Hazur Sachey Patshah Ji then voiced that the elephant belonged to the king who has no dearth either of finance / wealth. If one gets dead, he can opt for acquisition of 10 more. What presage the cause for such immense laments. The elephant keeper thence responded :

“Though the demised elephant is of the king, but he will rinse his fury on us accusing us guilt for this stance. Secondly, this was the only livelihood for us without which our sustenance will be amply bothersome.”

Voicing such distressful words, the elephant concierge along with his family wailed and wept inordinately. Eyeing their pitiable conditions, the Ever-Benevolent Master, Hazur Sachey Patshah Ji queried,

“Stay Tranquille O Women, Children and Brothers. If the elephant gets back to its life; then won’t you lament !”

All those who were weeping and wailing retorted :

“We will be impended with boundless joys. But till date, the lifeless has never been alive again”.

Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj grinned & responded the underneath cited lines :

“Life and death are the will of the True Lord. It is He who is the originator, nourisher, and demolisher of all lives even of minutest microbes predominant in this universe”.

Saying so, Hazur Sachey Patshah Ji instructed the beneath words to the Elephant Concierge,

“Move your hands on the head of the elephant and articulate Sri Waheguru Naam in its ossicles. This implies to be the Huqum of Parbrahm Parmeshar which has befallen for your wellbeing. Adhere to it and your prayers will be answered.”

Abiding to the words of Hazra Hazur Baba Nanak Shah Ji, when the elephant caretaker brought the voice into actions, to everyone’s bewilderment, the elephant wide opened its eyes, stretched his body, and mounted up. Oscillating its ears with tearful eyes, the elephant went to Guru Sahib Ji and bowed at His Feet. The message of elephant getting back to life spread like a wild fire and was a great bolt from the blue not only for the masses but also for the emperor, Sikander Shah. The imperial veterinary doctor was also a contemporary witness of this stance and hence when the news was conveyed to the emperor, the majestic messengers were sent yet again to confirm whether an Astonishing Darvesh had really made the elephant alive. When the confirmation message was conveyed to Sikander Shah, his incredulity knew no bounds. Unable to endure confined to his palace walls, the emperor rushed to Guru Maharaj Ji and queried :

“Are You the Elahi Darvesh who performed the unexpected miracle of getting my dead elephant revitalized ? This mammoth is my preferred with which I tour my kingdom & beyond”.

Heeding to the words of emperor Sikander Shah, Hazur Sachey Patshah Ji retorted that the rheostat of lifespan executes according to the command of the True Lord. I implored and He bequeathed clemency upon these sobbing elephant caretakers. The king thence articulated, “If You plead again, will the mammoth de cease? If it is in genuineness, then let this mammoth perish.”. With a grin on face and glare amidst brows, Hazur Sachey Patshah glanced to the sky and enunciated that Sri Akaal Purakh is the benefactor, upholder, and destroyer of all lives. Post to a few junctures of

Guru Maharaj Ji's articulation, the mammoth fell to the ground getting demised, thus leaving its mortal coils. The emperor as well as the spectators were bemused on such an ongoing. Being astounded for few jiffies, the emperor in his baritone asked the Master to grant the mammoth with revival and prove His marvel.

Zahira Zahoor Baba Nanak Shah deprived to the terms of Sikander Shah and thus he charged for his arrest. It was in the month of July corresponding to the year 1505 while Sachey Patshah Ji was in the regal custodial. Abruptly, the nature started casting its profanity on the state and obliteration was inferenced all around. The mountains presumed to have turned wrong side up, the disdainful stalwarts hastened to the ground and the night commenced to blaze with the thunderstorms and lightening. The rivers flooded in such a manner that the entire aura seemed drowning in the state. The all engrossed the biotic world started perceiving that The Day of Divine Virgince has emanated. At that instance, the chief mystical advisor of the Sikander Shah named Sheikh Nizam along with some Sufi saints were in profound reflection. Sheikh Nizam could visualize the source of such annihilations and discerned the pragmatic yet utmost tangible kernel of it. He instigated the Sufi Saints to escort him to Badshah Sikander Shah & conveyed :

“Badshah Ji, the Darvesh is not a fanatic and is Elahi Noor. His seizure is triggering such annihilations across the kingdom. If He is not liberated, then the whole kingdom is certain of getting razed down to ground.”

Emperor Sikander Shah instantly beckoned the penitentiary sentries and investigated about the attributes of Guru Sahib Ji. The regal guards retorted each and every single aspect of how Guru Maharaj is reciting Divinely Melodious Bani filled with supreme essence and was serving the suffering prisoners. Even they suggested the emperor of such an attribute of arresting a Darvesh is copiously a coldblooded trait and thus, He should be released at most primitive. Sikander Shah rushed to the prison and probed the following lines to Hazur Sachey Patshah Ji :

“You are the Peer of Peers, the supreme of all the Noor(s) prevailing in this cosmos. Then, why didn't You execute miracles and made the elephant rejuvenate?”

Hazrat Baba Nanak Shah Ji responded :

“Badshah Ji, performing miracles is not a sport. It is possible only under the Huqum of Akaal Purakh Sri Waheguru Ji. As the iron is not fire but one cannot get hold of a heated iron in hand. On the contrary, one can undoubtedly get hold of fire for few jiffies. Tantamountly, the Lord for the love of His saint bequeaths what His servant seeks for but not once even transmutes the executed deeds.”

The emperor comprehended his blunder and sought mercy. The regal guards too pleaded for clemency and the Ruler of Hearts; the Benevolent Master Hazrat Baba Nanak Shah Ji granted them pardon. The emperor also offered enormous wealth and empathetically urged to accept them as a means of kindest gesture. Even Nizam, the supreme religious advisor urged Guru Maharaj for the same to which He denied. The Master articulated that He is enduring in thirst of the True Lord and His heart is throbbing for Him. His ultimate desire relies on the True Lord and beyond this, no single desire is reminiscent for Him. Post heeding to these words of Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj, emperor Sikander Shah's stiffed heart altered to as soft as a silk and he along with Nizam and other Sufi Saints fell at

the consecrated feet of Guru Maharaj Ji. He not only ordered the liberation of Hazira Hazur Guru Sahib Ji but also, He ordered the deliverance of other prisoners at the soonest who were under arrest guiltlessly.

Nizam too accepted Guru Sahib Ji as Master and directed his lifestyle from Manmukh to Gurmukh. Sauntering from the prison of Sikander Shah, Hazur Sachey Patshah Ji ensued towards a hut stationed on the banks of River Yamuna where persisted a solitary Islamic Fakir. His love for his beloved Lord was so full-fledged and profound that even in the pain of separation, he overlooked his meals, physique and forty winks. His skinny appearance proved the love for his beloved Lord. Observing his aspects, the locals termed him as Majnu implying to the Persian word for Lover. Fakir Majnu used to ferry across the passengers across the River of Yamuna without even charging a solitary penny. When Hazira Hazur Sahib Sri Guru Nanak Dev Ji Maharaj emanated at the hermitage of Fakir Majnu, he commenced an intense conversation on various aspects of Divinity & Spiritualism. He started recognizing and his joys trailed towards endlessness. With blobs befalling from his eyes, He ballet to the songs of ecstasy and voiced :

“Baba Nanak Shah Ji is Allah Himself who has come to meet His humble Servant”.

Fakir Majnu attained spiritual bliss by the grace of The Benevolent Master and his hut turned out to be a place of pilgrimage named “Majnu ka Tilla” where saints, fakir, yogi, and spiritual scholars visited to seek the blessings of Hazur Sachey Patshah Sahib Sri Guru Nanak Dev Ji Maharaj and were profoundly influenced. One of the prominent Sufi Saint who accepted Guru Sahib Ji as His Master was Sajjadanishin who was a devout follower of Hazrat Nizamuddin Auliya. From the domicile of Faqir Majnu, Guru Maharaj Ji subsequently ensued towards the present-day Indian State of Uttar Pradesh. The impact of Sachey Patshah Sahib Sri Guru Nanak Dev Ji Maharaj was so profound & precise that even post to hundreds of years getting surpassed, His words still echo in the state of Delhi. Badshah Darvesh, Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj has penned the underneath verses in the praise of Pehli Patshah Ji,

ਚੌਪਈ ॥ ਤਿਨਇਹਕਲਮੋਧਰਮੁਚਲਾਯੋ ॥ ਸਭਸਾਧਨਕੋਰਾਹੁਬਤਾਯੋ ॥ ਜੋਤਾਂਕੇਮਾਰਗਮਹਿਆਏ ॥ ਤੇਕਬਹੁੰਨਹਿਪਾਪਸੰਤਾਏ ॥੫॥

ਜੇਜੇਥਤਵਨਕੇਪਰੇ ॥ ਪਾਪਤਾਪਤਿਨਕੇਪ੍ਰਭਰੇ ॥ ਦੁਖਭੁਖਕਬਹੁੰਨਸੰਤਾਏ ॥ ਜਾਲਕਾਲਕੇਬੀਚਨਆਏ ॥੬॥

“ Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj dispersed the essence & germinated the seeds of Dharam (righteousness) in the Iron age and put the pursuers in path of Sri Akaal Purakh. Those who adhered to the path proliferated by Him, were never wounded by any depravities.

All those who got endorsed amid His fold were absolved of all their sins and troubles. Their anguishes and their provisions got inexistent. Even their wanderings too came to a culmination, thus imbuing them in the essence of Akaal ”.

**(Sri Bachittar Natak (Patshahi 10),
Dasam Sri Guru Granth Sahib Ji Maharaj)**

The golden period upsurges for the state of Delhi during the epoch of Tiji Patshah Jagatguru Sahib Sri Guru Amar Daas Ji Maharaj. As a King shed down his old robe and adorns with a new one, synonymously, the Akaal Nanak Jyot was passed on to Hazira Hazur Sahib Sri Guru Amar Daas Ji Maharaj who Himself was the embodiment of the

eternal, incessant, all engrossing and self-illuminating Akaal Purakh Sri Waheguru Ji. Sachey Patshah Ji is acknowledged as the Jaagti Jyot of the Supreme Formless Lord who got descended on the cosmos to ferry the suffering mankind across the ocean of Kaliyuga and to be the saviour of the burning world. Zahira Zahoor Baba Amar Daas Ji Maharaj is beyond the cycles of life & death who shatters the shackles of sufferings of all beings. It is only He who can grant deliverance to the whole of ether. The Omnipresent Master nourishes the whole of creation under the Huqum of Akaal Purakh Sri Waheguru Ji. Hail to the soil of Basarkay, Sri Amritsar Sahib where the Jaagti Jyot of Supreme Eternal Formless Lord had embodied Himself to spread the crux of Gurmat in society.

Legend prevails that once Sheikh Allah Yaar Ji, an Islamic Trader hailing from Delhi was returning from Afghanistan with 500 horses. Misfortune casted its shadow on him as he had to held up near Goindwal, Punjab in lieu of River Beas being flooded. He was astonished to notice someone (Bhai Paro Ji) crossing this flooded river. After crossing the river when the man reached the banks, Sheikh Allah Yaar Ji summoned him with a reverential gesture and thence probed him indubitably immersed in profound astonishment,

“Daring Gentleman, what is your name?”

The man (Bhai Paro Ji) responded :

“Miyan Ji, my name is Paro”.

Sheikh Allah Yaar Ji probed him astoundingly,

“I have never seen an audacious persona like you. But what made you to earn such risk to cross this flooded river? Is there any urgency at your dwelling?”

Bhai Paro Ji responded with all his reverence,

“I had been to pay obeisance to my Master, Jagatguru Sahib Sri Guru Amardas Ji who confers to be the Third Guru Nanak : Sargun Saroop of Sri Parbrahm Parmeshar and I was ferrying across this river to reach Dalla, my native land. My Master's grace and protection is with me. Hence not only this river but also, I can ferry across oceans. I feel no jeopardy of any trait for perceiving the majestic presence of my Master all around”.

Hearing such words, the merchant was astounded. Out of enthusiasm, Sheikh Allah Yaar Ji voiced,

“My eagerness and curiosity have increased Bhai Paro Ji. I beg you to take me to your Master. I will be highly honoured to seek refuge at His feet who can instil such courage and faith in the heart of His disciple. My purpose of life will be accomplished thereof. We humans have forgot our assignment for which we have been descended in this cosmos and are hence clasped amidst the grips of Kalyug. Bhai Sahib Paro Ji, I will be perpetually indebted at your ends”.

Bhai Paro Ji led him to Jagatguru Sahib Sri Guru Amardas Ji Maharaj & at first sight of the Master, Allah Yaar turned His disciple. Subsequently, Guru Patshah Ji voiced the underneath :

“Allah Yaar Ji, it is immensely throbbing to become a Yaar (comrade) of Allah (God), but it is my assurance that I shall make Allah thy Master and thee His servant”.

Hazur Sachey Patshah Ji directed Sheikh Allah Yaar Ji to establish a Manji at Delhi to proliferate the theology and principles of Sikhi by proclaiming him as a Parcharak for the state of Delhi in the devout presence of Gur Roopi Sadh Sangat. Sheikh Allah Yaar Ji returned to Delhi and abiding to the Huqum of his Master, he transformed the hermitage of Faqir Majnu (Majnu ka Tilla) into Manji Sahib for Parchar which later got transformed to “Gurdwara Majnu ka Tilla”. This Gurdwara Sahib stationed opposite to the Timarpur Colony, beyond Khyber Pass holds an intense relationship with the Sikh History. History prevails that the state of Delhi was thence visited by Chhevin Patshah, Jagatguru Sahib Sri Guru Har Gobind Ji Maharaj during His Spiritual Journeys in the North Indian states. To castigate the oppressors in the combat field, the Eternal Supreme Lord, Karta Purakh Sri Waheguru Ji adorned Himself with Shastar(s) and descended in His Sixth embodiment, recognised as Shastar Shaastar Dey Malik Jagatguru Sahib Sri Guru Hargobind Ji Maharaj.

Miri Piri De Malik, Chhevin Patshah Ji is superior in all aspects who is akin to the moon which when gets illumined, blazes so ferociously that if innumerable floor lamps / night-lights are lit, they will appear glooming in contrary to its brilliance. Referring to the state of Delhi, there perseveres a very magnificent chronicle in context to the visit of Chhevin Patshah Ji, His halt and the commemorative Sikh Heritage prevailing across the state to mark His footprints. In the state of Delhi, Chhevin Patshah Jagatguru Sahib Sri Guru Hargobind Ji Maharaj primordially halted at a place which is currently stationed at G.T. Karnal Road and prior to this, Baba Buddha Ji had rested at the same place and overhauled the horses. Hazur Sachey Patshah Ji Himself dug a Sarovar here and on an instance, the Begum of Emperor Jahangir was inferred crossing by. She was intensely allured by Guru Sahib Ji's Elahi Disposition and devoutly implored with the underneath cited lines as documented in the Antique Chronicles :

“Guru Sahib Ji, I plead You for the vigour of my niece Mumtaj Mahal. She has been dreadfully insalubrious since the past few days. Please sanctify her my Master. She is too young to quit her life imbued in physique ailments”.

Satguru Ji responded with the underneath words :

“Take a few Amrit from this Sarovar and let her drink. She will be rehabilitated at the soonest. ”.

The words of the Master befallen to be precise and Mumtaj Mahal was cured. Emperor Jahangir's joys knew no bounds and he enthusiastically waited for the arrival of Guru Maharaj. Hazur Sachey Patshah Ji commenced Langar and the Amrit of the Sarovar dug by Guru Sahib Ji was perceived to possess therapeutic properties which healed countless unbeatable hazardous / lethal diseases. Currently, around the Sarovar, there stands a magnificent historically honouring Gurdwara Sahib entitled “Gurdwara Sri Guru Hargobind Sar Sahib” marking the devout visit of Hazur Chhevin Patshah Ji. The Gurdwara Sahib was later visited by Baba Baghel Singh Ji Dhaliwal who camped here with 30,000 troops on their way to conquer Delhi and re-establish the Khalsa Raaj in the late 1770s. The horses were camped adjacent to the Sarovar Sahib dug by Miri Piri Dey Malik Jagatguru Sahib Sri Guru Hargobind Ji Himself. Later the care over of this place was administered under the Celestial Directions of Akali Baba Buddha Ji : The Mahan Gurmat Martand who kept the Seva Sambhal of this place intact and is yet enduring void of any reluctance.

Ensuing a few distances, Miri Piri De Malik Jagatguru Sahib Sri Guru Hargobind Ji Maharaj visited Gurdwara Majnu ka Tilla where He stayed for few days while getting invited by Emperor Jahangir. The emperor had already developed great devotion for Guru Sahib Ji and hence, post meeting Hazur Sachey Patshah Ji, Emperor Jahangir developed profound friendship with Him and even on an instance, Guru Maharaj Ji protected him from the perilous attack of a tiger. Once the emperor urged Guru Sahib Ji to demeanour prayers for him at Gwalior Fort to which Patshah Ji readily agreed and departed. Here, Miri Piri De Malik was detained by the king of Gwalior and when he released Him post acknowledging the Heavenly Transcendence, the Compassionate Master necessitated the liberation of 52 other Hindu prisoners which marks the occasion of “Bandi Chor Divas”, annually getting celebrated by the Sikhs across the globe. While returning from Gwalior, Guru Maharaj Ji revisited “Gurdwara Majnu ka Tilla” and instilled the Bir Ras (warrior spirits) amidst His devout Sikhs to fight against the tyrannical pedigrees of the civilization. Post to the exodus of Chhevin Patshah Ji, Satvey Patshah Jagatguru Sahib Sri Guru Har Rai Ji Maharaj osculated the soil of Delhi, the commemorative consigns of which is still prevalent in the form of a Gurdwara Sahib built by Afghanistan’s Kabuli Sangat.

Unremarkably, Satvey Patshah Hazur Sachey Sahib Jagatguru Sahib Sri Guru Har Rai Ji Maharaj would ascend early in the morning and prior proceeding for Nitnem He used to take Holy Bathe (Ishnan) with 101 pitchers of water. Then He would adorn Himself with a Chola embellished with 100 borders and strictly adhering to the Huqum of Chhevin Patshah Ji, He sauntered in such an aspect that His Chola didn’t upsurge any impairment to the floral world. Guru Sahib Ji had under Him 2200 eminent horsemen warriors to annihilate the tyrannical atrocities. Even the fauna would rush towards Sachey Patshah Ji to caress His Lotus Feet, seeking sanctuary for liberation. Satvey Patshah Ji was eternally imbued in the essence of Akaal Purakh Sri Waheguru Ji & tranquilly endured in the state of perpetual bliss. In His Life’s tenure, Zahira Zahoor Satvey Patshah Ji Maharaj aimed in inspiring His Sikhs for the recitation of Gurbani. Hence, to guide His Sikhs, Guru Maharaj Ji Himself did 7.5 Lakhs Paath of Sri Japji Sahib Ji and 36 Lakhs Paath of Sri Mool Mantar while enduring in the state of eternal bliss. Hence, bowing at His Sacred Feet, one can attain the all-engrossed spiritual treasures / powers. Confining to the state of Delhi, a short yet significant chronicle of Sachey Patshah Ji persists which narrates His own visit and His Son, Ram Rai Ji. The beneath lines will label these traits in apt.

During His travels, Satvey Patshah Jagatguru Sahib Sri Guru Har Rai Ji Maharaj osculated the soil of Delhi & halted besides present-day Grater Kailash Colony. Gurmat Parchar was at its peak under the august presence of Hazur Sachey Patshah Ji. At the juncture of Guru Sahib Ji’s exodus, a Manji Sahib was constructed and the Rights of Seva was bestowed upon Bhai Gonda Ji, a devout adherent / Sikh of Hazur Sachey Patshah Ji belonging to the realm of Kabul (Afghanistan Province). Post to the civil war upsurged in the year 1989, a huge mass of Afghani Sikh Sangat started migrating to the state of Delhi and settled around this Manji Sahib in the Greater Kailash Colony. Comprehending the dilapidated condition of the 400 years antique boon bequeathed upon them by Satvey Patshah Ji, a Gurdwara Sahib in the year 1993 entitled “Gurdwara Sri Guru Har Rai Sahib Ji” was constructed at the same spot where the Puraatan Manji Sahib maintained by Bhai Gonda Ji was persisting during that epoch. Secondly, when Hazira Hazoor Jagatguru Sahib Sri Guru Har Rai Ji Maharaj appointed His son Ram Rai Ji to aware Aurangzeb of the Sikh Tenants and Principles (Rehat Maryada), he resided in the Manji constructed by Sheikh Allah Yaar Ji at the hermitage of Faqir Majnu. Post to Ram Rai

Ji, this Manji Sahib was visited by Baba Baghel Singh Ji Dhaliwal along with his 30,000 troops and horses for divine renaissance of Khalsa Raaj in the state of Delhi by razing down the oppressors.

According to the Historical Records, it was Akali Baba Baghel Singh Dhaliwal who constructed a small Guru Ghar at this spot entitled as “Gurdwara Majnu ka Tilla”. Subsequent to Baba Baghel Singh Ji, it was Maharaja Ranjit Singh Ji who visited this place, renovated the Gurdwara Sahib and endowed a Jagir, the income from which was used for the conservation of Gurdwara Sahib. Later in 1950, a magnificent Gurdwara was constructed by Delhi Sikh Gurdwara Management Committee. When the third part of Amritvela galloped, a lurid thunder wholly blazed the sky in all the ten directions. With the breeze as swift as silk and the puddles of rain quenching the thirst of mother earth, the formless supreme eternal Akaal Purakh Sri Waheguru Ji manifested in the form of Athwey Patshah, The Demolisher of Depravities Jagatguru Sahib Sri Guru Har Krishan Ji Maharaj. The divine quintessence, Hazur Sachey Patshah Ji would splendidly pen the Shabad Bani since His infantile days. The moment when He used to commence rendering the Gurbani Sangeet attuned to His small Siranda (a stringed instrument) with His alluringly melodious voice, the mindsets of the hearers would saunter towards a state of Vairag terminating the trio forms of adversities & distresses.

Even those who had a glimpse of Guru Maharaj Ji were imbued in Elahi's Essence. Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj Ji has aptly penned the underneath lines,

ਸ੍ਰੀਹਰਿਕ੍ਰਿਸ਼ਨਪਿਆਈਐਜਿਸਡਿਠੈਸਭਿਦੁਖਜਾਇ ॥

(Evoke Jagatguru Sahib Sri Guru Harkrishan Ji Maharaj, the remembrance of whose scatters all griefs)

**(Chandi Di Vaar :
Dasam Sri Guru Granth sahib Ji Maharaj)**

Athwey Patshah Jagatguru Sahib Sri Guru Har Krishnan Ji Maharaj osculated the soil of Delhi on the invitation of Raja Mirza Jai Singh Ji who was instigated to do so by Mughal Emperor Badshah Aurangzeb. Hazur Sachey Patshah Ji lodged in the majestic palace and the masses comprising of all religions used to flock around the palace as swarm of bees to have a glimpse of the youngest Guru Maharaj. It was 25th of March corresponding to the year 1664 that the emperor planned to testify Guru Sahib Ji by putting ornaments clothes and toys on one plate and on the other plate was placed the materials which comprises the attire of a Saint. When these two plates were placed just before the Guru Sahib Ji, He accepted the plate which contained the materials of Saintly Attire while rejected the other.

Raja Mirza Jai Singh Ji's joys knew no bounds when He realized the divinity of Sachey Patshah Ji. The king wished that Hazur Sachey Patshah will narrate a miracle to prove His prophetic realism but the ever-knowing benevolent master getting to acknowledge his cognizance articulated the following,

“ Respected Raja Ji, I can never execute any miracle attempting to establish a mirage in desert by going against the command (Huqum) of the True Lord. Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj has vividly stated in His Sri Jap Nishan that the all-engrossing cosmos is engulfed amidst the Paawan Pavittar Huqum of Sri Akaal Purakh Waheguru Ji. Hence ensuing contradictory to this aspect will be akin to the transpiration of Gur Sikhi Beadbi ”.

The monarch was bent with shame and pleaded forgiveness to Zahira Zahoore Sahib Sri Guru Harkrishan Ji Maharaj. On another instance, Raja Mirza Jai Singh inculcated his Queen to be dressed as a common employer and get sedentary amongst the others. Then to scrutinize the astuteness of Guru Maharaj Ji, the king asked Him to recognize his Queen amidst the regal workers. This accounts to be for the tierce time the King has ensued to test Guru Sahib Ji. Passing through them, Gururji went to the queen & voiced,

“ Rani Mata, why are you in a maid’s attire? ”

Post articulating, Hazira Hazur sat on her lap and the queen bowed in reverence. While Guru Sahib Ji was in Delhi, the epidemic of small pox broke down and countless masses started shedding off their mortal coils. The Raja approached Athwey Patshah Ji and sought His benedictions for the same. To liberate the humanity from grief and suffering, He dipped His Holy Feet and poured the Heavenly Charan Amrit into the Sarovar persisting as a historical commemorative consign. Adhering to the integral tenant of “Sarbat Da Bhalla”, Guru Sahib Ji earnestly served all the diseased and hence the Hindus termed Him as Bala Pritam whereas Muslims termed Him as Bala Pir. Even Mughal Badshah Aurangzeb got immensely impressed on Gururji’s philanthropic conducts. But while endlessly serving the suffering and the ailed, Hazur Sahib Patshah Ji was Himself attacked with the hazardous small pox which begun with the symptoms of high fever. The pains and ailments which Gururji had to bear made Him to be bed ridden. Bent with sorrows, Mata Sulakhani Ji (mother of Sahib Patshah Ji) probed Him the beneath penned fact,

“ You are 8th Nanak and the dispeller of all darkness, sorrows, and grief. The entire globe is admiring You and is aware that one sight of Yours can cure incurable diseases and suffering. Being the 8th Nanak, how can You be sick now? ”

Hazur Sahib Patshah Ji thence unveiled one of the utmost tangible implications pertaining to the physique of a hominoid and has to be taken into cognizance even if it seems to be a bitter factuality. Guru Sahib Ji voiced that one who has come to the earth bearing a Human Body has to undergo pains, sufferings, sickness, and sorrows alike. The destined is must to happen. Even Guru Nanak Patshah preached that everyone is within the Huqum of True Lord. Hence, everyone walks and sustains as per His Command. Heeding to such words of Zahira Zahoore Sahib Sri Guru Harkrishan Ji Maharaj, Param Sanmanyog Guru Mata Sulakhani Ji probed the beneath cited lines,

“ How can I sustain without You, my son? The moment You were born to me I was drowning in the ocean of happiness and I was blessed. But now You are imbibing me into the bottomless ocean of grief. It will be tantamount to a fish who will be urged to sustain in water’s absence ”.

Thus was the response of Sahib Patshah Ji,

“This body is mortal and has to be perished. Once you start understanding life according to the will of the True Lord, happiness and sorrows will be alike for you. Hence one should accept sorrows & joys realizing them to be Akaal’s Huqum.”

Subsequent to few days, Jagatguru Sahib Sri Guru Har Krishnan Ji Maharaj isolated Himself and commenced dwelling on the banks of River Yamuna. The Sikhs were bent with grief discerning about the next successor to Gur Gaddi. Guru Sahib Ji placed a coconut and 5 coins on a Manji & by focussing on the next Guru, He performed the holy

circumambulation. When the devout Sikhs probed about the next Guru, Sachey Patshah Ji voiced, "Baba Hai Bakaale". Unbeknownst to the Sikhs, Hazur Sachey Patshah Ji summoned Bhai Dargah Mal Ji who also served Satvey Patshah Ji and directed him to confer the items of Gur Gaddi to Nauwey Patshah Sahib Sri Guru Tegh Bahadur Ji who was then residing at Baba Bakala. Post to such incidents, Guru Maharaj Ji uttered Waheguru and breathed His last in the year 1664. The place where Satguru Garib Niwaz Guru Athwey Patshah Ji got cremated is contemporarily stationed beside Bhagwan Nagar Ashram on the Outer Ring Road. At present, Gurdwara Sri Bala Sahib stands at this place commemorating Guru Maharaj Ji's culmination. This Gurdwara Sahib is a symbolic depiction of basic Sikh Tenant : Sarbat Da Bhalla (welfare of all), working relentlessly & has established innumerable organisations aiming for the communal well-being irrespective of any caste, creed & religion in various aspects.

Years surpassed and the palace of Raja Jai Singh was turned into a Sikh Gurdwara entitled Gurdwara Bangla Sahib in 1783 by Baba Baghel Singh Ji Dhaliwal when he visited the state of Delhi with 30,000 soldiers and camped at Gurdwara Har Gobind Sar and Gurdwara Majnu ka Tilla. Currently, Gurdwara Bangla Sahib is stationed at Connaught Place on Baba Kharak Singh Marg which is instantly recognizable by its golden dome and the symbol of Khalsa Raaj, i.e., Nishan Sahib. The Gurdwara Sahib complex houses the Sarovar of Jagatguru Sahib Sri Guru Har Krishnan Ji Maharaj, Higher Secondary School, Baba Baghel Singh Museum, Sikh Library, and Charitable Hospital. A "Yaatri Niwas" (Sarai) and The space around the back entrance to the Gurudwara is spruced up, which gives an alluring visionary. Consequently, the soil of Delhi gets fortunate to osculate the Consecrated Feet of Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj, acknowledged as the all-commanding true king of the aether sitting upon the throne of oceanic clemency & splendour, whose horse connotes to the Divine Knowledge and chariot to Purity. Being the ninth manifestation of Pehli Akaal Nanak Jyot, His cloak envelopes the whole universe.

The sword (Tegh) of Nauwey Patshah Ji connotes to that of righteousness which purifies the entire creation. His devotion towards Akaal Purakh Sri Waheguru Ji is akin to a Longbow with Love as His Arrow which pierces the heart to consign the paramount spiritual evolution. Hazur Sachey Patshah Ji is worshipped in the whole of cosmos for His Shahadat being the reason for upholding the consciousness / righteousness & raising a voice against libellous religious conversions. He is the pennon of virtue who has smashed the tyranny of atrocities from its roots & preached the message of love & universalism, which connotes to be the basic tenants of Sikhi. The rights to practise one's faith will ever endure in this world for the benevolent elegance of Guru Sahib Ji. He is the real epitome of The Rights to Freedom of Religion as it has never been in the Global Religious History that the Master of one Religion has attained martyrdom for any other religion. The embodiment of tranquillity, Guru Sahib Ji has also made a significant contribution to the Indian Classical Musicology (Hindustani Shastriya Sangeet) as He is the primordial to discover Raag Jayajwanti in the state of Bihar during His celestial voyage (Udasi(s)) towards the province of Eastern India.

Confining to the state of Delhi, Hazur Sachey Patshah Ji had visited this realm thrice. Firstly, He visited the state with Mata Nanaki Ji (His Mother) and Mata Gujri Ji (His Wife) while ensuing from Punjab to East India. When Nauwey Patshah Ji reached Delhi, He was welcomed by the Sangat with great zeal and reverence, the most prominent and devout followers amongst them were Bhai Lakhi Rai Ji, his mother, wife and his eight valiant progenies named as Hema Ji, Bakshi Ji, Jawahar Ji, Bala Ji, Situ Ji, Hadi Ji, Pundara Ji & Naghaiya Ji. On hearing His arrival, the Queens of Raja Ram Singh Ji and Raja Jai Singh Ji also rushed to seek His blessings. Post to a petite stay in Delhi, Guru Sahib

Ji departed. Secondly, while returning from Bihar to Punjab, Guru Sahib Ji was accompanied by one of His Devout Muslim Follower, named as Nawab Saif Khan to Delhi. The year corresponds to 1670 when Guru Sahib Ji visited Delhi and encamped at Bhai Kalyan Ji's residence. The disciples and followers flocked in large numbers to obtain blessings. Rani Pushpa Devi visited Guru Sahib along with her daughter in law and felt relieved to know about her son Raja Ram Singh Ji's wellbeing. The Historical Chronicles are suggestive that during this visit, Hazur Sachey Patshah Ji also stayed at a Sikh Dharamshala constructed for the Parchar of Sikh Theologies & Principles at Dilwali Galli, just adjacent to Ajmeri Gate. Astonishingly, even Bhai Jaita Ji (Akali Baba Jivan Singh Ji Nihang) belonged to this region. Guru Sahib Ji halted here for few days, but later the heritage got transformed into a Temple.

Thirdly, the Master's visit to this state leads to His martyrdom. When Badshah Aurangzeb occupied the throne in 1659, he ordered the annihilation of Hindu temples, and commanded that even Hindu scholars will study in Islamic Schools and Mosques, thus aiming Dar ul Islam. A special department was formed for the massive & forceful conversions of Hindus into Islam which started effecting the socio equivalence of Hind Province prevailing since the past thousand years. Badshah Aurangzeb being a Sunni Musselman was so intolerant that apart from Hindus and Sikhs, he was also unable to tolerate even those sects of Islam like Shia, Sufi etc. who had different perceptions contradictory to his and hence, he commenced oppressing them as well. Badshah Aurangzeb dreaded that all the non-Islamic provinces can pose a threat to his vast Empire. So, he supposed to get them converted into Islamic provinces for the proliferation of Mughal Raaj. By that time, only the regions of Delhi, Assam, Bengal, Maharashtra, and Rajasthan were in the Aurangzeb's empire. Subsequently, he wished to convert the whole of Kashmir into Dar-ul-Islam (Islamic Province) at the foremost & thence, he commenced eyeing at the realm of Punjab for such an implication.

Thus, adhering to the order of Badshah Aurangzeb, the power of sword was expressed by one of his commander Sher Iftikhar Khan for terrorizing the Kashmiri Pundits in order to convert them into Mohammedans by abolishing their religious identities / accept death. Out of trepidation, on 25th of May 1675, a delegation of 500 Kashmiri Pandit(s) headed by Pandit Kirpa Raam Ji stepped into the realm of Sri Anandpur Sahib and appealed Nauwey Patshah Ji for their protection. Pandit Kirpa Raam earnestly urged Guru Maharaj,

“ Patshah Ji, the Mughal Badshah has provided us stipulated time period to plump whether to convert to Islam or to be executed. Even the time period has galloped. Now, either we have to convert to Islam or accept death. Guru Maharaj Ji, we have no one else to turn to. Please bestow Your mercy upon us and save us from the clutches of Mughal Tyrannies ”.

Heeding to the pleas of Pandit Kirpa Raam Ji, Guru Sahib Ji ensued towards a stage of banality. Suddenly steps in 9 years Shahebzaada Gobind Rai Ji where He perceives His father immersed in profound thoughts. He probes His Guru Pita regarding the intensely miserable appearances of the Sangat and even His immersion amidst unfathomable thoughts. Zahira Zahoore Guru Nauwey Patshah Sahib Ji responded,

“ My Son, this Sangat of Hindus are from Kashmir who have been our comrades since the epoch of Guru Nanak Patshah Ji. A scary situation has casted its dark shadow upon them and now, some Mahapurakh will have to make a sacrifice to stop this butchery. We have to find a supreme soul who can go for martyrdom to awaken the sleeping insight of Hind Desh. Guru Maharaj, now You confer to be our solitary Master who can guide us to ferry across amidst this darkest blanket of misfortune which has transpired upon us”.

Shahebzaada Sri Gobind Rai smiled and uttered :

“ We need not have to find a supreme soul who can attain martyrdom so as to awaken the sleeping consciousness of the people of Hind. You are the most mystically awoken person in the whole of Hind who can make that sacrifice ”.

The words of Shahebzaada Gobind Rai Ji motivated Guru Nauwey Patshah Ji to ensue for Delhi and confer the supreme unparalleled sacrifice. Guru Sahib Ji was delighted to heed such words as it confirmed that His son was matured enough to sit on Gur Gaddi, and that His mission on Earth is now accomplished. With an intense valour and imperial smile on His face, Guru Sahib Ji commanded Pandit Kirpa Raam Ji :

"Go and voice beside Badshah Aurangzeb that if he can convert the Nineth Guru of Sikhs to Islam, then they all willingly accept Islam. Or else, he should side-track his mindset."

Thence, travelling via Kiratpur, Rohtak etc. and preaching the people neither be afraid nor to terrorize others, Guru Sahib Ji reached Agra along with few Sikhs namely, Bhai Mati Daas Ji, Bhai Dayala Ji, Bhai Sati Das Ji & Bhai Jaita Ji. Sachey Patshah Ji's preaching brought a new emerging amidst the masses. An unexpected enthusiasm upsurged within the masses to fight against coercion which can be presumed of the people getting imbued in the spirit of Sant Sipahi. Badshah Aurangzeb was in Hasan Abdal then. As soon the matter was reported to him, He could not tolerate and ordered for Guru Sahib Ji's immediate arrest. Subsequently, adhering to the orders of emperor, Nauwey Patshah Ji was arrested in Agra and brought to Delhi. There Guru Sahib Ji parted with 3 accompanying Sikhs, namely Bhai Jaita Ji, Bhai Dargah Mal Ji, and Bhai Dayala Ji for they could keep notifying Shahebzaada Gobind Rai Ji about the events taking place in the town. The Qazi Sahib(s) began to lure and tempt Nauwey Patshah Ji to accept Islam through countless materialistic offerings. But Hazur Sachey Patshah Ji refused to accept of them and articulated :

" My thoughts are far above than honour, respect, wealth, property etc. I have no greed for wealth, there is sufficient for me in the Guru Ghar (Sachkhand ke Darbar) ”.

When all the temptations to impress Sher E Shamshir Hazira Hazoor Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj failed, the Qazis said that either the Guru of Sikhs should accept Islam or perform miracles. If he could not do either of these two things, said the Qazis, then He should be ready to face death through the Fatwa engrossing the execution order by getting beheaded. Even Badshah Aurangzeb ordered the same and at times he was found uproaring the beneath cited lines standing from his regal fortress's roof :

“ Karaamat. Only Karaamat. O Guru of the Sikhs, Karaamat presage to be the solitary medium for Your sustenance. Show Karaamat, accept Islam and stand by us, else choose death”.

Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj staunchly refused to abolish His religion as well as exhibiting miracles & hence, He uttered the beneath penned lines,

“ Akaal Purakh has empowered me for the help of poor and needy, and not for showing miracles, Servants of God do not look good when they show miracles. It is a violation of God's dictate. Me and my Sikhs are ready to give our heads, because we have arrived here to give up our heads.”

Hazur Nauwey Patshah Ji was imprisoned in an iron cage tied in chains. There he was subjected to severe psychological and corporeal torments. In order to weaken Him mentally, those Sikhs accompanying Him were taken to some other prison but Guru Sahib Ji was informed that they had fled away from accepting a dreadful death. It was only Sajid Hasan Abdullah of Mani Majra who treated Sachey Patshah Ji with contemplation but that to be as far as the circumstances were permissible upto the perimeters of his own jeopardy. With an intention of terrorizing Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj and loosen his firm determination, the Qazi issued Execution Fatwa (order) against Bhai Sahib Bhai Mati Daas Ji. Heeding to the Fatwa, the Devout Sikh, Gurmukh Pyare Bhai Sahib Bhai Mati Daas Ji earnestly implored the underneath lines to Nauwey Patshah Ji :

"Rajan ke Raja, Sachey Patshah Ji, bless that I may execute my duty by sacrificing myself for the glory of the Faith. Thus is Your way and I will adhere to it."

Post to Bhai Sahib Bhai Mati Daas Ji attained sanctifications from Zahira Zahoore Guru Nauwey Patshah Ji, the Qazi erstwhile articulating the Monarchical Fatwa influenced him to embrace Islam and enjoy the pleasures. Moreover, if he dies as a Muslim, he will ensue to heaven where there will be streams of milk, countless diversities of wine and stunning women to enjoy. But, on the contrary, if he refuses to embrace Islam, then his body will be sawn into two. Bhai Sahib Bhai Mati Daas Ji grinned and responded the beneath :

"Qazi Saab, I can sacrifice hundreds of such heavens for my Sikhi. Neither women nor wine can imbue me with ecstasy. My pleasure relies in the path of my Guru. "

Post perceiving his refusal, the Qazi sought his last wish, to which Bhai Mati Daas Ji responded,

"While I will be sawn into two, let my face be towards my Guru Sahib Ji, hence I may behold His glimpse till last breath. Even He can remark inferring me and be convinced that how joyfully, I ensued to my last destination adhering staunchly to the principles of Gurmat / Gur Sikhi. "

By the order of the Qazi, on 8th of November, 1675 A.D., the executioners sawed Bhai Mati Daas Ji into two at Chandni Chowk & on 9th of November, 1675 A.D., the Qazi issued a Fatwa stating Bhai Dayala Ji to be seated in a cauldron of boiling water. Harkening to the Regal Fatwa, Bhai Sahib Bhai Dayala Ji approached Guru Nauwey Patshah to seek His ultimate consecrations erstwhile departing for martyrdom. Guru Sahib Ji thence articulated,

"Dayala Ji, your service has borne fruit due to which your turn has come before mine. Great are you and blessed is your devotion. What pleasure can be greater for me than inferring my accompanists sacrificing their lives for the protection of human rights even ahead of me. May the True Lord, Karta Purakh Ji bequeath you with eternal triumph. "

Prior stroking Bhai Dayala Ji in the cauldron of scorching water, the Qazi suggested Bhai Sahib Bhai Dayala Ji that yet the time is persisting amidst which he can save himself from agonies by embracing Islam else he must be prepared to face anguishes which confers to be supremely hazardous. Bhai Sahib Ji grinned and retorted :

"You could not harass my companion. Didn't you notice, how calmly he meditated on the Naam of Sri Waheguru Ji while getting sawn. Having made mockery of bodily pains, he had diffused into the Supreme Being. Haste and let my soul attain unison with the Supreme Timeless. "

Perceiving his negative response, the executioners sat him in the cauldron of boiling water but he prevailed sitting on it with an unwavering mind, ceaselessly reciting the Naam of Sri Waheguru Ji. His flesh was unglued from his bones and post attaining dreadful taunts, his soul was ultimately merged into the Supreme Lord, Akaal Purakh Sri Waheguru Ji. On the 10th November, 1675 A.D., the Qazi issued Fatwa stating that Bhai Sahib Bhai Sati Daas should be wrapped in cotton and burnt alive. But prior proceeding, the Qazi suggested :

"Bhai Saab Ji, save your life by embracing Islam and relish all the aristocratic worldly preferences. "

Bhai Sati Daas Ji grinned and voiced :

"Qazi Sahib, you cannot comprehend that my pleasure and happiness lie only in obeying the command (Huqum) of my Guru. It does not lie in saving this life which is destined to culminate. In Salok Mahela 5, Saheedan Dey Sartaj, Guru Panjve Patshah : Jagatguru Sahib Sri Guru Arjan Dev Ji Maharaj has articulated :

ਪਹਿਲਾਮਰਣੁਕਬੁਲਿਜੀਵਣਕੀਡਿਓਆਸ ॥ ਹੋਹੁਸਭਨਾਕੀਰੇਣੁਕਾਤਉਆਉਹਮਾਰੈਪਾਸਿ ॥੧॥ (Primordially accept the eternal death & shed down all the hopes of living Alter yourself to be the dust of feet and then come to me)".

At this reply, the executioners wrapped Bhai Sahib Bhai Sati Daas Ji in cotton, poured oil over it and set fire to it. Bhai Sahib Ji endured to be calm and by performing Naam Simran till he got burnt to his last breath, yet he remained true to his resolve. Then was the turn of Sarab Kala Bharpur : Guru Nauwey Patshah Ji. Badshah Aurangzeb ordered that the Ninth Guru of the Sikhs should be impended severest tortures. Post five day's persecution by 10th of November, the most heinous and horrible scene was enacted. Badshah Aurangzeb thought that the sight of such ghastly deeds might force Guru Sahib Ji who was enacted in iron cage to alter His mindset for embracing Islam. The beloved Gur Sikh(s) of Satguru Garib Niwaz Guru Nauwey Patshah Ji were rewarded with superlative cruel & brutal deaths but had no impact on the Benevolent Master. Again, Guru Maharaj Ji was given both the options to which He denied and finally the order for His Beheading (Fatwa) were issued. Hazur Nauwey Patshah Sahib Sri Guru Tegh Bahadur Ji Maharaj in a motive to nominate the next Guru, took five coins and a coconut, performed circumambulation, and rendered His Ardaas beside them prior dispatching them for his son Shahebzada Sri Gobind Rai Ji.

Also, Guru Nauwey Patshah Ji penned a letter which comprised of tetra verses (Verse No. 53, 54, 55 & 56) included in Salok Mahela 9 of Chavar Takhat Dey Malik, Eternal Akaal Nanak Roopi Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj. The letter along with the articles crucial for Gur Gaddi were sent to Sri Anandpur Sahib for Shahebzada Sri Gobind Rai Ji & Mata Gujri Ji thru Bhai Dargah Mal Ji. Four verses by Nauwey Patshah Ji penned in the letter are quoted beneath which forms an integral part of Salok Mahela 9,

ਬਲੁਛਟਕਿਓਬੰਧਨਪਰੇਕਛੁਨਹੋਤਉਪਾਇ ॥ ਕਹੁਨਾਨਕਅਬਓਟਹਰਿਗਜਜਿਉਹੋਹੁਸਹਾਇ ॥੫੩॥

ਬਲੁਹੋਅਬੰਧਨਛੁਟੇਸਭੁਕਿਛੁਹੋਤਉਪਾਇ ॥ ਨਾਨਕਸਭੁਕਿਛੁਤੁਮਰੈਹਾਥਮੈਤੁਮਹੀਹੋਤਸਹਾਇ ॥੫੪॥

(My strength is now exhausted; I am in shackles and there's no way out. Nanak Says, now You (Akaal Purakh Sri Waheguru Ji) are my only saviour who saved the drowning elephant that prayed earnestly. Strength is there by Thy grace, O Lord. The chains of bondage are dropping with every succour is at hand for liberty and truth. Says Nanak O Akaal, it is in Your power to protect).

ਸੰਗਸਖਾਸਭਿਤਜਿਗਏਕੋਊਨਿਬਹਿਓਸਾਖਿ ॥ ਕਹੁਨਾਨਕਇਹਬਿਪਤਿਮੈਟੇਕਏਕਰਘੁਨਾਖ ॥੫੫॥

ਨਾਮੁਰਹਿਓਸਾਧੁਰਹਿਓਰਹਿਓਗੁਰਗੋਬਿੰਦੁ ॥ ਕਹੁਨਾਨਕਇਹਜਗਤਮੈਕਿਨਜਪਿਓਗੁਰਮੰਤੁ ॥੫੬॥

(My associates & companions have all abandoned me; none has remained with me till last. Says Nanak, in this calamity, the Supreme Akaal Purakh is my solitary refuge. Prevails the Name (Waheguru Ji), prevail the saints and prevails Guru Gobind, the Lord of Universe. Says Nanak in this world, rarest are the souls who have instilled midst them Gur Mantar).

Post receiving the ingredients for Gur Gaddi letter of Nauwey Patshah Ji at Sri Anandpur Sahib, Shahebzaada Gobind Rai Ji glimpsed at the words of His Guru Pita and in response, He penned the underneath lines and thus got the letter sent through Gurmukh Pyare Bhai Dargah Mal Ji :

“Revered Guru Pita, who can be superior than You for shielding the uptight and destitute? It is You, the only Mahapurakh of Hind who can protect the righteousness and religion. My mother may turn into a widow from Your Sacrifice, but thousands of women will be saved from getting widowed; I may presage to be in a race of getting turned fatherless, but countless children will be excluded from getting bereaved.”

Now, ultimately upsurges the day of Nauwey Patshah Ji's Martyrdom (the unparalleled sacrifice / the greatest saga of valour) for the shield of righteousness. Though the Qazi comes with the Fatwa encompassing execution orders, still he along with the regal guards as well as Badshah Aurangzeb himself urged Patshah Ji to embrace Islam. Even then Guru Sahib Ji denied. This raged the ill-temperament of Badshah Aurangzeb and hence he issued Farman of Execution which bore the orders (Fatwa) of Nauwey Patshah Ji's Beheading.

Leafing over the eye witnessed chronicle : Sri Guru Katha penned by Rang Retta Guru ka Beta : Akali Baba Jivan Singh Ji Nihang (Bhai Jaita Ji), one can discern that erstwhile to the day of Guru Nauwey Patshah Ji's Martyrdom, a penta group of Gur Sikh(s) engrossing Bhai Jaita Ji, Bhai Sadanand Ji (Bhai Jaita Ji's Father), Bhai Naamu Ji, Bhai Aagya Ji & Bhai Uda Ji assembled at Sikh Dharamshala of Dilwali Gali and stratified the acts to be performed at the site. Whilst the deliberation of replacing Guru Nauwey Patshah Ji's Sheesh commenced, without letting a solitary jiffy go in vain, Bhai Sadanand Ji took the sternest stand of proffering his head for replacing that of Guru Sahib Ji. With tremendous blobs shedding from the eyes of Bhai Jaita Ji, he clenched his Siri Sahib and performed Sri Jhatka of his own father for sake of Sagal Srisht Di Chadar, Sher E Shamshir : Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj. Post beheading Bhai Sadanand Ji, his Sheesh was wrapped in a handful of clothes which was thence carried by Bhai Jaita Ji to Kotwali Asthaan where Guruji was to be beheaded. It was the day of Magar Sudi Panchami in Bikrami Samwat 1732 when Sargun Saroopi Parmatam, Dharam Da Raakhaa Sahib Sri Guru Tegh Bahadur Ji Maharaj enacted this divine play to signify the essence of Shahadat in Gur Sikhi.

The exalted of all the Sodhi Lineage, Guru Sahib Ji was led out of the prison through the main gate where countless Hindus and Muslims gathered in the bazaar area imbued with intense astonishment. There prevailed a small well where Hazur Sachey Patshah Ji performed His Ishnan. Just beside was a tree beneath which sat the Master prior having Paath of Sri Japji Sahib & indicated the Qazi & Assassin : Muhammad Sayyad Jalal Uddin :

“ When I finish the Paath of Sri Japji Sahib Ji, I shall bow my head at the Lotus Feet of Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj. Then I will lift my head and pay a glimpse at you when you can strike my head with your sword. ”

Aftermath to the passage of one gharri in afternoon, Hazur Sachey Patshah Ji accomplished the Paath of Sri Japji Sahib Ji. Bowing His head at the consecrated feet of Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj, Nauwey Patshah Ji looked up towards the executioner and that very instance, Sayyad the executioner, swung his sword with full force, but his sword could not perceive Him. Hence, the Sees got separated before the sword could touch the neck. Recognising that his strike had gone unfulfilled, the executioner : Muhammad Sayyad Jalal Uddin was stunned and got drenched in a state of shudder. The head fell into the laps of Rang Retta Bhai Jaita Ji who was priorly instructed to wait therein. Bhai Sahib Ji wrapped the Sheesh of Nauwey Patshah Ji with a novel set of apparels whilst put forth the Sheesh of his Father : Sanmanyog Bhai Sadanand Ji at Kotwali Asthaan and begun to ensue.

The underneath cited verses in Ath Sri Bachittar Natak Granth Likhate of Jugo Jug Atal : Dasam Sri Guru Granth Sahib Ji Maharaj wholly authored by Sahib E Ikleel : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj were the primordial to unveil the unparalleled saga i.e., the significant martyrdom of His Father : Jaagti Nauvin Akaal Nanak Roopi Jyot Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj :

ਤਿਲਕਜੰਝੂਰਾਖਾਪੁਭਤਾਕਾ ॥ ਕੀਨੋਬਡੇਕਲੁਮਹਿਸਾਕਾ ॥ ਸਾਧਨਹੇਤਿਤੀਜਿਨਿਕਰੀ ॥ ਸੀਸੁਦੀਯਾਪਰੁਸੀਨਉਚਰੀ ॥੧੩॥

ਧਰਮਹੇਤਸਾਕਾਜਿਨਿਕੀਆ ॥ ਸੀਸੁਦੀਆਪਰੁਸਿਰਹੁਨਦੀਆ ॥ ਨਾਟਕਚੇਟਕਕੀਏਕੁਕਾਜਾ ॥ ਪ੍ਰਭਲੇਗਨਕਹਆਵਤਲਾਜਾ ॥੧੪॥

My father Sri Guru Tegh Bahadur Ji protected the forehead mark and sacred thread (of the Hindus) which marked a greatest event in the Iron age in the form of Supreme Saga of Valour / Unparalleled Sacrifice. For the sake of saints, He laid down His head without even a single utterance. For the sake of Dharam, the Ninth Guru Nanak Sahib (Guru Nauwey Patshah Ji) sacrificed Himself by laying down his Head but did not give up His creed. Because the Saints of the Lord abhor the performance of miracles and malpractices.

ਠੀਕਰਫੇਰਿਦਿਲੀਸਸਿਰਿਪੁਭਪੁਰਿਕੀਯਾਪਯਾਨ ॥ ਤੇਗਬਹਾਦੁਰਸੀਕ੍ਰਿਆਕਰੀਨਕਿਨਹੂੰਆਨਿ ॥੧੫॥

ਤੇਗਬਹਾਦੁਰਕੇਚਲਤਭਯੋਜਗਤਕੋਸੇਕ ॥ ਹੈਹੈਸਭਜਗਭਯੋਜੈਜੈਸੈਸੁਰਲੇਕਿ ॥੧੬॥

Shattering the potsherd of his body on the head of Delhi's Badshah Aurangzeb, He departed for the abode of the Lord. None could perform such a feat as that of my father Sri Guru Tegh Bahadur. While the whole world bemoaned at the departure of Sri Guru Tegh Bahadur, the celestial entities hailed His arrival with the roars of victory in heaven.

Some self-acclaimed yet fraud scholars have introduced a novel terminology “Hind Di Chadar” with the power of their half-baked Anti Gurmat mindset. I hereby wish to aware the readers that there persists not a single reference to such a blasphemous coined term in any Sikh Historical Contexts. Firstly, this epithet confines the infinite pedigree of Nauwey Patshah Ji to a specific epithet and perceptions of such leitmotif implying to Sikhi is sacrilegious. The entire mankind must be cognizant of this fact that all the Sikh Guru Sahiban were Jagatguru. The martyrdom of Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj can never be constrained to a precise theme. Guru Sahib Ji would also have given the Supreme Martyrdom for the Muslims if they would have approached Him for the akin issue. Hence, Dasam Darbari Ratan : Kavi Sainapat Ji pens the beneath in his authored Sri Gur Shobha Granth :

PARGAT BHAYI GURU TEGH BAHADUR, SAGAL SRISHT PE DHAAP CHAADAR ॥

(Sri Guru Tegh Bahadur Ji preserved the honour of the all-engrossing cosmos through His Unparalleled Martyrdom).

There was a substantial cast of panic post to the martyrdom of Nauwey Patshah Ji. Darkness prevailed all around with emerging dusty storms and weighty winds. While the aura presumed to be appearing blurred, the devout Gur Sikhs Bhai Lakhi Shah Banjara and Bhai Jaita Ji as planned ensued to take the torso of Hazur Sachey Patshah Ji into their custody. The devout Sikhs immediately proceeded and the crowds were still weeping to have last glance of Guru Sahib Ji. Bhai Lakhi Shah Banjara and his son Veer Naghaiya Ji reached Chandni Chowk and carried Guru's torso in a bullock cart to his home three miles away. There, setting his house on fire, he performed last rites of Sher E Shamshir : Nauwey Patshah Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj. There exists Gurdwara Sri Rakabganj Sahib just opposite to Parliament House in New Delhi commemorating the Antim Sanskar (the last cremation rites) of Sri Guru Nauwey Patshah Ji. On the contrary, Bhai Jaita took the Seesh of Nauwey Patshah Ji and ensued towards Sri Anandpur Sahib where Shahebzada Gobind Rai Ji, Mata Nanaki Ji and Mata Gujri Ji could pay their final glimpse to Nauwey Patshah Ji. Treading through the dense of all terrifying woods and topsy turveys trails, it took 5 days for Bhai Jaita Ji to step into the province of Sri Anandpur Sahib (Punjab).

In the primordial nocturnal, The Guru's Rang Retta voyaged around 40 Kms and reached Baghpat. Riding on the stallion's back, the next destination for Akali Baba Jivan Singh Ji presage to be the Hermitage of Peer Wah-Ud-Din who in turn was a substantial enthusiast of Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj. When he perceived Bhai Jaita Ji paying visit to his abode, ecstasy befallen upon him. He assumed of having some Huqum and Blessings from Guru Nauwey Patshah Ji which He might have conveyed through His Sikh. Alas ! When he discerned every solitary aspect of Gur Shahadat, his blossomed alike joys were shattered into fragments and he presumed to be in a state of trauma. Discerning factors of menace in his domicile against emanation of Shahi Police, Pir Wah-Ud-Din proposed Baba Jivan Singh Ji to ensue towards the dwelling of Bhai Krishan Pal Ji who too happened to be one of Akaal Guru Nauvin Nanak Sahib Ji's Devout Sant Sipahi Gur Sikh. Halting for a night, the Guru's Rang Retta discerned at dawn that the clothes enfolding Guru Maharaj Ji's Sheesh has been completely drenched in blood and thus, Bhai Krishan Pal Ji offered novel garbs to cover the Sheesh prior ensuing further.

Adhering to the tenants of Gur Maryada, every solitary juncture the old clothes were changes, Aangan Bhent Seva was performed for them to refrain any Beadbi that could transpire in regal presence of Sargun Roopi Parmatam Sagal Srisht Di Chadar : Jagatguru Sahib Sri Tegh Bahadur Ji Maharaj's Paawan Pavittar Celestial Beheaded Sheesh. Directing his stallion's hooves for further traverse, Sant Sipahi Baba Jivan Singh Ji reached the realm of Taravari Forest where he preferred to rest at the River Banks and exhume his succeeding destination requisite for dusky halt. The Kirpa Sadka of Akaal Purakh Sri Waheguru Ji bequeathed upon His Rang Retta and thus emanated therein Bhai Deva Ram Ji (A Washerman) whose all-engrossing family presage to be Nauwey Patshah Ji's ardent aficionadas. When his eyes had a glimpse of Bhai Jaita Ji, he could acknowledge him to be a Gurmukh Pyara of Sher E Shamshir Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj. Soonest he rushed to Bhai Sahib Ji and greeted "Sat Kartaar". Bhai Deva Ram Ji Dhobi probed of any Huqum for him from the ends of Guru Nauwey Patshah Ji. Discerning his devoutness, Bhai Jaita Ji preferred of not unveiling about Guru Sahib Ji's Shahadat.

Bhai Deva Ram Ji Dhobi insisted Baba Jivan Singh Ji to dwell in his abode and displayed the apparels which he had prepared and longing to proffer at the Charan Kamal of Sagal Srisht Di Chadar : Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj. When Bhai Deva Ram Ji Dhobi's spouse offered some consumables to Guru's Rang Retta,

he denied and blobs of adversities commenced down pouring his eyes. Glimpsing upon the wrapped constituent in Bhai Jaita Ji's hands, the devout Gur Sikh probed what it is, in retortion to which Bhai Sahib Ji bared his belonging, thus exemplifying the Celestial Sheesh of Shahenshah E Aalam : Nauvin Guru Nanak Sahib Ji. Lamenting incessantly, Bhai Deva Ram Ji Dhobi performed the Pargaas of Guru Sahib Ji's Sheesh on his bed and ensued for waving Sri Chavar Sahib upon it the whole nocturnal. The next dawn, Guru's Pyara Bhai Deva Ram proffered all the novel garbs which he had prepared for Guru Sahib Ji and post to Bhai Sahib Ji's exodus, he performed Aangan Bhent of all blood-stained clothes with which the Guru's Celestial Sheesh was draped.

Gurmukh Pyare Sant Sipahi Bhai Jaita Ji's subsequent destination was Ambala where he halted for a while and headed towards Kainth Majri. Here Bhai Raam Dev Ji came across Akali Baba Jivan Singh Ji and appealed him to sojourn in his Kutiya where he had the fortune of having Antim Darshan of Nauwey Patshah Ji's Sheesh with a candle light. The fervent Gur Sikh made Pargaas of Master's Cranium on bed, whereas himself chosen to slumber on floor. Ferrying through the dense of woods, Bhai Jaita Ji stepped into the realm of Sri Nabha Sahib where Faqir Dargahi Shah proffered him refuge at his hermitage. Enthusiastic to the superlative, the Faqir primordially implored Bhai Sahib Ji to convey His Salaam(s) to the Solitary Ethereal Monarch : Sahib Sri Guru Tegh Bahadur Ji Maharaj but the stint Bhai Sahib Ji unwrapped the Divine Sheesh of Guru Sahib, he was bent with unbearable agonies and commenced lamenting. The piously substantial admirations of Faqir Dargahi Shah for Sher E Shamshir Guru Nauwey Patshah Ji can be perceived from the fact that for the whole nocturnal he sat beside the Master's Divine Cranium and meditated on the name of Ethereal Creator : Akaal Purakh Sri Waheguru Ji.

The subsequent dawn when Bhai Jaita Ji equipped to exodus, Faqir Dargahi Shah urged him to convey Shahebzaada Sri Gobind Rai Ji that from now on he will anticipate to breathe last only after having His Elahi Darshan Deedar. The succeeding site of Akali Baba Jivan Singh Ji Nihang confers to Gurdwara Sri Bibhangarh Sahib stationed at Sri Kiratpur Sahib, Punjab. From here on, the message of Guruji's Sheesh influx was conveyed to His Family at Sri Anandpur Sahib. All the obligatory provisions as per the Gur Maryada were organized and primordially, Shahebzaada Sri Gobind Rai Ji embraced Rang Retta Bhai Jaita Ji and thence had the ultimate Darshan Deedar of Nau Niddh Dey Malik : Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj's Paawan Pavittar Sheesh. Aftermath, Sanmanyog Mata Nanaki Ji & Sanmanyog Mata Gujri Ji had the Antim Darshan Deedar. Prior ensuing for Antim Sanskar, the underneath events procured. Primordially, Shahebzaada Sri Gobind Rai Ji rinsed the Master's Cranium with Rosewater and Saffron (Kesar), aftermath to which Sri Antim Ardaas was performed in the majestic presence of Gur Roopi Saadh Sangat Ji. Akali Baba Jeevan Singh Ji endured to perform Sri Chavar Seva upon Guru Maharaj Ji's Sheesh whilst on the contrary, a pyre of Sandalwood was being prepared for final rites.

The whole of Sri Jap Nishan / Sri Japji Sahib was articulated by Shahebzaada Sri Gobind Rai Ji Himself and ultimately, the pyre adorning Sheesh of Guru Sahib Ji was fire-blazed. Post accomplishing the Antim Sankar of Nauwey Patshah Ji's Sheesh, Shahebzaada Sri Gobind Rai Ji was proclaimed as the Akaal Dasvin Guru Nanak Sahib abiding to the integral tenants of Gur Sikhi Maryada. Embracing Bhai Jaita Ji with all esteem, Guru Sahib Ji probed :

“ Rang Retta Guru Ka Betaa, at the stint while my Guru Pita was attaining Shahadat, there might be a huge throng. How many amidst them were our humankinds? ”

The devout Gur Sikh was himself in a state of confusion and thus responded that the throng was so enormous that he couldn't even perceive how many of them were Gur Sikhs. Getting mused for few junctures, Kalgidhar Patshah Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj bequeathed His Celestial Command,

“ Bhai Jaita Ji, the day is soon when I will embellish the Sikhs in such an aspect that even from miles apart, people will recognize them as the distinguished humankind of Guru Gobind Singh Sodhi Rai ”.

These words of Hazra Hazur Sahib Sri Guru Gobind Singh Ji Maharaj are precisely suggestive that though the Khalsa Panth was established on the very auspicious occasion of Baisakhi corresponding to the year of 1699, but the foundation stone was laid by Kalgidhar Patshah Ji prior to a tenure of 24 years i.e., on 1675. Enthralled by the devoutness of Bhai Jaita Ji, Dasam Patshah Sahib Sri Guru Gobind Singh Ji Maharaj voiced,

“ Rang Retta Guru ka Betaa, voice what you seek and it shall be bestowed upon you at once ”.

Bhai Jaita Ji joys knew no bounds. With tears of ecstasy, he implored earnestly,

“ Supreme Benevolent Master, please boon me of having Ishnan in the Sarovar of Sri Harimandar Sahib Ji ”.

One must try to comprehend the significance of the content i.e., the Holy Nectar (Amrit) of Sarovar present at Sri Harimandar Sahib Ji from the Hazuri Ardas printed in Hazuri Nitnem Gutka. While Dasam Patshah Ji was Rajan ke Raja, Hank Ra Ganjoor (the treasurer of Akal Purakh Sri Waheguru Ji) & Humla Faiz E Noor (The Bestower of Boons), Bhai Jaita Ji could have sought the superlative of all the worldly pleasures but he implored for of having Ishnan at Sarovar of Sachkhand Sri Harimandar Sahib Ji (Sri Amritsar Sahib). The exact place where Jagatguru Sri Guru Tegh Bahadur Sahib Ji was beheaded currently stations itself at Chandni Chowk, New Delhi stands “Gurdwara Sri Sis Ganj Sahib” and towards the back door of this Gurdwara still persists the well from which Nanuway Patshah Ji took Ishnan before attaining Martyrdom. The place where Bhai Lakhi Shah put his house on fire to perform the cremation of Guru Sahib Ji's body is stationed at Rakabganj where currently persists “Gurdwara Sri Rakabganj Sahib”. Subsequently, I glide my pen to pen the celestial chronicles of post martyrdom era.

Saki Mustad Khan in his Historical Epitome : Muasir E Alamgiri (Published in 1765 A.D.) pens that post to the Unparalleled Martyrdom of Nanuway Patshah Ji, Badshah Aurangzeb was attacked thrice by the Devout Gur Sikh(s). The primordial attack was made by the Sant Sipahi(s) on 20th of June 1676 which connoted to be a Saturday and Badshah Aurangzeb was traversing mounted on his horse. A Gur Sikh threw a spear on him which fell on the either side of umbrella. He was arrested by the Shahi Guards and moved towards Kotwali. The secondary attack was ensued by Mahan Giani : Bhai Tansukh Lahori. He was basically a poet who had performed enormous literary pursuits by translating the Indian Sanskriti Opus : Hitoupadesha from Sanskrit to Punjabi Linguistics, the original handwritten manuscript is presently persisting at Bhasha Vibhaag Patiala. He also confers to be the same scholar who had proffered Raaj Neeti Granth to Guru Dasven Patshah Ji and his binary sons : Mann Sukh and Nain Sukh served as Embellishers in the Dasam Gur Darbar. Legend prevails that on 19th of October 1676, Bhai Tansukh Lahori attacked Badshah Aurangzeb with a sword. Tearing across the Shahi Fauj, he severely wounded Mukarram Khan by chopping down his thumb who presaged to be the personal bodyguard of Mughal Badshah Aurangzeb.

Conclusively, when he was apprehended by the Regal Combatants, Badshah Aurangzeb hesitated his soldiers to slay him. Though he was arrested and sent to Ranthambore Fort, yet recognizing his gallantry and scholarly traits, the Badshah paid Bhai Tansukh Ji a day-to-day pension of ½ Rupees as a token of Scholarship. The tierce attack on Badshah Aurangzeb got befallen on 27th of October 1676 when binary Sikh(s) hurled two bricks which crossed through his ears. These Sikh(s) were arrested by the Shahi Fauj and were sent towards the Kotwali where they attained brutal tortures, thus ensuing for martyrdom. For the readers of this book, I wish to state a few unexplored facts regarding the present progenies of Bhai Mati Daas Ji and Bhai Sati Daas Ji. Currently, this family is residing at Bilaspur, Uttar Pradesh who got migrated from the province of Pakistan in the year of 1947 (The Interval of Indo - Pak Partition). For scrutinizing this magnificent chronicle, a chronological family hierarchy / Family tree has to be followed which I have designed and inscribed underneath for the affluent apprehension of the readers.

The lineage commences from Bhai Gautam Daas Ji who served as a Sevadaar in the Darbar of Panjve Patshah Jagatguru Sahib Sri Guru Arjan Dev Ji Maharaj and then comes his son, Bhai Parga Mal Ji who served as the commander in chief (Senapati) for Chhevin Patshah, Miri Piri Dey Malik, Jagatguru Sahib Sri Guru Har Gobind Ji Maharaj. His successive progeny was Bhai Lakhi Daas Ji who served as a Sevadaar in Darbar of Jagatguru Sahi Sri Guru Har Rai Ji Maharaj. Subsequently, Bhai Lakhi Daas Ji had two sons as his inheritors named as Bhai Hira Nand Ji & Bhai Dargah Mal Ji (Nauwey Patshah Ji's Envoi). Bhai Hira Nand Ji had four legatees named as Bhai Mati Daas Ji, Bhai Sati Daas Ji, Bhai Sakhi Daas Ji & Bhai Jati Daas Ji. Amidst them, Bhai Mati Daas Ji & Bhai Sati Daas Ji were devout Sikhs of Nauwey Patshah Ji and also attained martyrdom for the Sikh Religion. In the prior pages, we have amply discussed about Bhai Dargah Mal Ji and His unmatched Seva. However, Bhai Dargah Mal Ji had two progenies who were entitled in the names of Bhai Sahib Chand Ji & Bhai Dharam Chand Ji.

Not much has been exhumed about the heirs of Bhai Sahib Chand Ji but it has been revealed that Bhai Dharam Chand Ji's offspring was Bhai Gurbax Singh Ji Chhibber who served as the Daily Diary inscriber of Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj and Bhai Kesar Singh Ji Chhibber was his only inheritor, the author of Bansavalinama. In the ensuing years, Bhai Seva Singh Ji was born as the only son to the family of Bhai Kesar Singh Chhibber whose succeeding progeny was entitled as Bhai Mehtab Singh. Subsequently, the lineage follows in the sequence of Bhai Laal Singh Ji and Bhai Sant Singh Ji. Then it was Sardar Amar Singh Ji whose heir was born on 1946 and is named as Sardar Ajit Singh Ji who is residing at Bilaspur (Uttar Pradesh) with his son Sardar Charanjit Singh & grandson Veer Gurjaspal Singh. The family is boundlessly blessed to have received 10 no. of Huqumnama Sahib from Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj amidst which only five have been preserved whilst the rest got misplaced during the tenure of exodus from Pakistan Province (1947).

These Huqumnama Sahib have been inscribed from Sri Anandpur Sahib between 1701 to 1703. Hereon, a comprehensive analysis is being made on these Huqumnama Sahib, where Hazur Sachey Patshah Kalgidhar Pita has been discerned to quote the underneath penned leitmotifs for this Consecrated Gur Sikh Family :

A Likhaari (inscriber) is being sought from your family. (Bhai Gurbax Singh Chhibber was sent to Guru Sahib). Never arouse the feeling of hatred / enmity for anyone. Spread the essence of love and impartiality among the mankind but on no occasion build any sort of relationship with the Masand / Ram Rai(s). At all times, remain imbued in the state of Bir Ras

with Shastar embellished on your body. The blessings of Akaal Purakh will be certainly bequeathed. Financial Crisis has emanated for which it is being directed for the collection of 1 Tola Gold & getting it dispatched by the Sikh Sangat. The Seva of Dharam Chand Chhibber is momentous but he has attained Shahidi & ensued towards the abode of Guru Ram Daas Ji. Those among Sangat will be certainly blessed who financially aid his progeny in all times of mishaps & adversities.

The family was immensely sanctified for attaining assistance through the Huqumnama of Jathedar : Shiromani Panth Akali Buddha Dal (96 Crori : Panjva Takhat) who presaged to be the Jathedar of Sri Akal Takhat Sahib Ji in accordance to Puraatan Gur Maryada which was then distorted by emanating Panth Dokhi Missionaries. This incidence proves the superiority and power of Takhat Sahib not only amidst Sikhs but also in the governmental matters. Legend prevails that during the epoch of Bhai Seva Ji's sustenance, i.e., around the year 1807, this family suffered a drought and could not successfully achieve their agricultural proceedings & thus, they approached Jathedar Saab. Param Sanmanyog Jathedar Saab of Sri Akal Takhat Sahib Ji issued Huqumnama Sahib in which he has commanded to Raja Jawahar Singh that two number of wells should be bestowed upon Bhai Seva Singh Ji as an assistance for his prevailing agronomic purposes which had stopped erstwhile attaining such draughts.

Without galloping a solitary juncture post receiving the Huqumnama, the Raaja proclaimed and bequeathed the necessities as sought. Tactlessly, the present-day Sikhs fail to comprehend the pre-eminence of Sachkhand Sri Akal Takhat Sahib Ji. The days of fortune endure with stipulation and hence, afterwards this family had to undergo myriad days of financial skirmishes which were earth shattering. Their profession of exhibiting innovative crafts on apparels and getting them sold in the emporium was ceased during the juncture of migration from Pakistan. The crisis was such that even they lacked utensils for serving eatables. They used to partake their appetite on piece of clothes and also their dwelling commenced to get ruined. The blessings of Hazur Sachey Patshah Ji befallen and thus, Jathedar Gyani Suraj Pal Singh from Patiala emanated on the scene, the supervisor of Amrit Sanchar Jatha. He financially aided this family by paying a sum of 25 Thousand per month prior to his worldly demise.

Also, the family bemoans that at the tenure of repositioning, few antique relics got misplaced which included five Huqumnama Sahib and three golden artefacts of Sahib Sri Guru Gobind Singh Ji Maharaj. Currently, a minor silver parasol, Huqumnama Sahib received from Kalgidhar Patshah Ji & Sri Akal Takhat Sahib Ji, a handwritten manuscript by Laal Singh Chhibber in Pashto engrossing therapeutic information and Sunheri Chandoha Sahib are in the possession of the persisting progenies of Bhai Mati Daas Ji & Bhai Sati Daas Ji, the devout Sikhs of Nauwey Patshah, Sagal Srisht Di Chadar, Nauwey Patshah Jagatguru Sahib Sri Guru Tegh Bahadur Ji Maharaj. Blessed are these Gur Sikh(s) and blessed are their descendants who had the fortune of having a glimpse of Sagun Saroopi Akaal Parbrahm Parmeshar. Consequent to Nauwey Patshah Ji, it was Dashmesh Pita Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj who osculated the state with His armies on the invitation of Badshah Bahadur Shah and Kalam E Goya Bhai Sahib Bhai Nand Lal Ji, and encamped for few days besides Dhaula Kuaan jurisdiction.

Consecrated is the soil and sanctified is the aura which has embraced the majestic essence of Hazur Guru Maharaj Ji's existence. The all-engrossing cosmos is humming the eternal praises of Shahi Shahenshah Sahib Sri Guru Gobind Singh Ji Maharaj who connotes to be the Blazing Sun of Righteousness. As a millpond encompasses countless springing blossoms, synonymously, the hallowed lotus feet of Guru Maharaj Ji originate endless exquisiteness and

magnificence in the biosphere. Zahira Zahoor Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj is the ocean of nectar, a glimpse of whose can superlatively lionize the specks of dirt. Badshah Darvesh Sahib Sri Guru Gobind Singh Ji Maharaj is the bestower of paradise, the cloud of concord and the demolisher of iniquity. Under the command (Huqum) of Akal Purakh Sri Waheguru Ji, Faiz E Noor Sahib Sri Guru Gobind Singh Ji Maharaj established the Khalsa Panth, the sanctuary of which renovated the existences of mankind from baboons to that of a lion. By the grace of Dasam Patshah Ji, the one imbued with pessimism commence beaming as the Sun.

There is none akin to Humla Faiz E Noor Khalsa Panth Dey Vali Sahib Sri Guru Gobind Singh Ji Maharaj who is the benefactor of greatest ever sacrifice (Sarbars Daani) and the grace of whom can alter iron (sinful individuals) into gold (pure individuals), the Castor tree (ones without faith) into the sandalwood tree (with complete faith) & transmute a human with normalcy to as prodigious as a demigod / demigoddess coz He is the embodiment of timeless Akal Purakh Himself. The greatest poet and author in entire cosmos, Sahib E Kamaal Kalgidhar Patshah Sahib Sri Guru Gobind Singh Ji Maharaj has granted the infinitely precious boon through His Dasam Bani which prevails in “Dasam Sri Guru Granth Sahib Ji”, “Sarbaloh Sri Guru Granth Sahib Ji”, “Sri Prem Sunmarag Granth Sahib Ji”, “Sri Mukti Marag Granth Sahib Ji”, “Sri Prichia Patshahi 10 Granth Sahib Ji”, “Sri Prem Anbodh Granth Sahib Ji” & “Sri Mangal Prakash Granth Sahib Ji”. If I ensue gliding my pen on paper to inscribe further on Hazra Hazur Sahib Sri Guru Gobind Singh Ji, the boundless admirations which are pungently germinating within me may take the shape of voluminous literatures but sauntering towards a perimeter void endlessness.

Earlier in the state of Delhi, the domain where Guru Maharaj Ji halted was known as Mochi Bagh and later the name got modified to Moti Bagh. Days surpassed and finally Badshah Bahadur Shah arrived. He was sitting on his throne at Red Fort and to let him know, Guru Sahib Ji announced his arrival at Delhi by shooting an arrow which got hit at the right foot of his Regal Mughal Badshahi Throne. Astonishingly, the distance to Red Fort from that of Patshah Ji connoted to nearly 8 miles. Acknowledging the Arrow to be of Hazur Sachey Patshah Ji, the Badshah took it as a miracle & perceiving this, the Ever-knowing Master shot another arrow which hit at the left with a note that this was not a miracle but a skill in archery. The Badshah was amply impressed with the skill and acknowledged Dashmesh Pita's supremacy. Currently, a Gurdwara named Gurdwara Sri Moti Bagh Sahib is constructed at this place, which also embraces the Shastar(s) of Kalgidhar Sachey Patshah Ji. Dasam Pita Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj had a summit with Badshah Bahadur Shah besides Hazrat Nizamuddin Dargah. Hazira Hazur was presented a guard of honour by the Mughal Army and even Badshah himself received the Solitary Universal Monarch : Sri Guru Dasven Patshah Ji Maharaj with utmost reverence and massive esteem.

In the initial meeting, Guru Sahib Ji provided the particulars of all who were responsible for inflicting terror & lynching on His innocent Sikhs and Shahabzaade. Badshah Bahadur Shah sought the aid of Zahira Zahoor Sahib Sri Guru Gobind Singh Ji Maharaj for the skirmish against Prince Azam. Lenient to all the rebels of Mughals, the Merciful Master extended His support to him. While Guru Maharaj Ji and Badshah Bahadur Shah were planning to seize Agra, Prince Azam reached Gwalior and thus, the clash commenced. Sachey Patshah Ji and Badshah Bahadur Shah were victorious whilst Prince Azam along with his son Bider Bakhat got killed. Adhering to the Master's Benevolence, the Badshah got imbued in astonishment and thus, he could discern the essence of superlatively tyrannical aspects impended upon Guru Sahib Ji and His Sikh(s). Akin to flashes in his eyes, he could comprehend the matchless martyrdom of Guru

Nauwey Patshah Ji, His Sikh(s) & Chaar Shahebzaade. Badshah Bahadur Shah could not resist himself from paying obeisance and hence he fell at the Master's Consecrated Feet. He implored,

“ My Master, not I rather You are the cause of my victory. Please have Your mercy upon me by which I can ferry across worldly ocean and accomplish liberation ”.

Badshah Bahadur Shah bestowed a robe of honour to Bhai Kuldip Singh, a general of Dashmesh Pita Ji's Khalsa Fauj and also sent jewels worth of 5 lakhs to Mata Sundri Ji. In the place where Guru Maharaj Ji encountered with Badshah Bahadur Shah was constructed a Gurdwara Sahib named as Gurdwara Sri Damdama Sahib by Baba Baghel Singh Ji in the year 1783 when he encamped in the state of Delhi with his 30,000 soldiers for the renaissance of Gur Khalsa Raaj. Later, architectural modifications were made to this Gurdwara Sahib by Maharaja Ranjit Singh Ji who even constructed a Deorhi. Currently, this Gurdwara Sahib is stationed at Nizamuddin East in New Delhi. Legend also prevails the state of Delhi was visited by the wives of Dasam Patshah Ji namely Mata Sahib Kaur Ji and Mata Sundri Ji. When Kalgidhar Pita departed for Sri Abchalnagar Sahib Ji (Nanded), Mata Sahib Kaur Ji and Mata Sundri Ji resided in Delhi. Mata Sundri Ji resided in Bhai Jawahar Ji's abode but since the year 1727, Mata Ji begun to dwell in a newly built edifice named Mata Sundri Haveli, later altered to a Gurdwara Sahib.

Mata Ji used to guide the distressed Sikhs which are evident from the Huqumnama issued with her seal and authority. Mata Sahib Kaur Ji used to accompany Kalgidhar Patshah Ji in all His travels but the ultimate destination connoted to Sri Abchalnagar Sahib Ji (Nanded). The readers must take into cognizance that the Paawan Pavittar Realm of Sri Nanded Sahib was erstwhile termed as Gobind Nagari in the era of Satyug whilst aftermath to the octa monthly presence of Sri Nandi Ji : The Bull (Vehicle Medium for Mahadev), the name was altered & later in Kalyug Hazur Dasven Patshah named this realm as Abchalnagar. Subsequently, prior proceeding towards Sri Hemkunt Sahib for Tapp, Sri Dusht Daman Ji (Satyugi Birth of Guru Dasven Patshah Ji) used to perform all His penances here in Sri Nanded Sahib. Synonymous Tapp Asthaan connotes to be that of Aad Shakti Sri Jagatguru Mata : Dhan Dhan Mata Sahib Kaur Ji Devan, i.e., Sri Abchalnagar Sahib Ji where She had performed intense meditations, imbued in the nectar alike essence & having a conversation with Her Master, Akaal Purakh Sri Waheguru Ji.

In Kalyug, when Kalgidhar Sachey Patshah Ji stepped into the province of Deccan and permanently resided at Sri Abchalnagar Sahib Ji, Mata Ji followed His footprints and she too commenced dwelling in this Celestial Land. On a juncture, Hazur Sachey Patshah Ji booned Mata Ji with Panj Shastar(s) of Chhevin Patshah, Miri Piri Dey Malik : Jagatguru Sahib Sri Guru Hargobind Ji Maharaj and Panj Singh Sahiban. Sahib E Ikleel : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj thence voiced His Celestial Command,

“ Now, it's time for You to ensue towards Delhi and settle down therein. The juncture you wish to perceive me, pay a glimpse upon these Panj Shastar(s). I will bequeath upon you the paradise of My Darshan Deedar. ”

Professing Her intense Vairag, Aad Shakti Sri Guru Jagat Mata Dhan Dhan Mata Sahib Kaur Ji Devan adhered to the Sri Mukhwaak of Guru Dasven Patshah Ji and prepared to ensue. Binary highly adorned Paalki Sahiban were brought amidst which in one the Pargaas of Panj Shastar(s) of Chhevin Akaal Nanak Roopi Jyot : Miri Piri Dey Malik, Badshah E Gulrukh : Jagatguru Sahib Sri Guru Hargobind Ji Maharaj and Mohar of Dasven Patshah Ji were performed

whilst in the other, Jagat Mata Ji sat Herself. Prior exodus, Khalse Di Mata voiced the underneath cited cantos for Sri Abchalnagar Sahib Ji (Nanded Sahib), Maharashtra :

ਸੁਖੀਵਸੋਂਪਿਆਰੀਨਾਂਦੇੜਪੁਰੀਏਰਹਿਣਵਸਦੇਮਹਿਲਮਕਾਨਤੇਰੇ । ਲੱਗਣਭਾਗਤੈਨੂੰਖਿੜਨਬਾਗਤੇਰੇਹਾਰਪੰਧੋਵਣਅਵਾਦਾਨਤੇਰੇ ॥

ਤੇਰਾਸ਼ਾਹਵਸੇਉਦਾਰਾਜਵਸੇਵਸਣਸਬਵਜ਼ੀਰਦਰਬਾਨਤੇਰੇ । ਵਸਣਸੋਹਣੀਏਗਲੀਬਜ਼ਾਰਤੇਰੇਵਸਣਸੁਖਦੇਵਿਚਨਿਸ਼ਾਨਤੇਰੇ ॥

ਤੇਰੇਪਸ਼ੂਵਸਣਵਸਣਪੰਖਣੂਵੀਵਸਣਮੌਜਦੇਵਿੱਚਹੈਵਾਨਤੇਰੇ । ਤੇਰੇਫੁੱਲਵਸਣਤੇਰੇਭੈਰਵਸਣਵਸਣਵਿੱਚਖੇਡੇਗੁਲਸਤਾਨਤੇਰੇ ॥

ਤੇਰੇਦਿਲਅੰਦਰਸਦਾਅਕਾਲਵਸੇਰਹਿਣਵਸਦੇਧਰਮਅਸਥਾਨਤੇਰੇ । ਸਦਾਲੱਗਦੇਰਹਿਣਦਰਬਾਰਏਥੇਉਚੇਝੂਲਦੇਰਹਿਣਨਿਸ਼ਾਨਤੇਰੇ ॥

In the afore cantos Sargun Saroopi Aad Shakti Jagat Mata Sahib Kaur Ji Devan is wishing the Divine Land of Sri Abchalnagar Sahib Ji to be perpetually prosperous imbued amidst the Nectar of Heavenly Bliss where Gur Asthaan will result in adorning the Regal Advent of this realm with Sri Nishan Sahib elevating its celestial outlook. The flora and fauna will ever endure to persist for its heart incessantly enchanting the name of Sri Akaal and the Majestic Darbar of Guru Patshah Ji will everlastingly persist in every solitary corner of this universe.

These Paawan Pavittar Vachan of Jagat Mata Ji can yet be witnessed amidst the realm of Sri Abchalnagar Sahib Ji. Crossing through Basmath, Hingol and Akola regions of Maharashtra, Sargun Saroopi Jagatmata & Aad Shakti, Mata Sahib Kaur Ji Devan stepped into the province of Burhanpur where the devout Sangat served Her intensely till the day she halted therein, aftermath to which She proceeded towards Delhi. On Mata Ji's arrival, Guru Mata Dhan Dhan Mata Sundri Ji bestowed upon Her a Grand Welcome but primordially, the Pargaas of Shastar(s) & Mohar were performed aftermath to which Mata Ji stepped into Mata Sundri Haveli. Every day during Amritvela as well as during Sri Rehras Sahib, Dhoop Deep were proffered to Shastar(s) and Kirtan Darbar used to procure post Paath Deedar of Sri Gur Shabad Bani. It was here in this Haveli that the Mata Sahiban were conveyed regarding the Jyoti Jyot Sachkhand Gaman of Aalam E Raushan : Jagatguru Sahib Sri Guru Gobind Singh Ji Maharaj and the bestowal of Eternal Gur Gaddi upon Treya Gur Darbar Jugo Jug Atal Sri Guru Granth Sahib Ji Maharaj.

Subsequently, Badshah Bahadur Shah paid his obeisance to Guru Mata Sahiban and expressing his grief upon Guru Sahib Ji's Sachkhand Gaman, he proffered substantial donations for Khalsai Panthak Seva which was primordially denied by Mata Sahiban but was accepted when he implored incessantly. Dwelling in this Haveli, Aad Shakti Sargun Saroopi, Jagatmata Mata Sahib Kaur Ji Devan issued octa Huqumnama(s) / Khalsai Edicts encompassing the underneath addressees, whose photocopies have also been appended :

1. Huqumnama issued by Jagat Mata Ji on Samvat 1783 Asu Vadi 10 Satra 11 addressed to Bhai Aalam Singh Ji Jamaaitdaar along with Nishan (Mohar).
2. Huqumnama issued by Jagat Mata Ji on Samvat 1785 Chet Sudi 8 Satra 12 addressed to Bhai Anand Roop Singh Ji, Bhai Tara Singh Ji, and Samuh Gur Roopi Saadh Sangat of Sri Patna Sahib along with Nishan (Mohar).
3. Huqumnama issued by Jagat Mata Ji on Samvat 1786 Chet Sudi 11 Satra 14 addressed to Bhai Thakur Daas, Bhai Sobhai Mal Chopra, and Samuh Gur Roopi Saadh Sangat of Banaras along with Nishan (Mohar).
4. Huqumnama issued by Jagat Mata Ji on Samvat 1787 Miti Poh 07 Satra 08 addressed to Sarbat Sangat Pattan Sheikh Farid along with Nishan (Mohar).

ੴ ਸਤਿਗੁਰੁ ਨਾਨਕ
 ਭਾਈ ਜੀ ਸਾਹਿਬ ਜੀ
 ਤੇ ਸਾਹਿਬ ਜੀ ਸਾਹਿਬ ਜੀ
 ਲਾਗੁ ੧੦੩

ੴ ਸਤਿਗੁਰੁ ਨਾਨਕ

ਪ੍ਰੀਅਕਾਸ਼ਪੁਰਖਾਨੀਕਾਹਿਸਾਸੀਮਾਤਾਸਾਧਦੇਵੀਜੀਈ
 ਆਗਿਆਤੇਭਾਈਆਲਮਸਿੰਘਸਾਮਾਇਤਦਰਸਰਬਾਤਿ
 ਜਮਾਇਤਿਕਥੀਲਾਖਾਲਿਸਾਗੁਰੁਰਖੇਗੁਰੁਨਾਪੁਲਾਨਾ
 ਸੁਸਵਾਰਣਮੇਰੀਬਤਤੁਸੀਤੋਤੁਸੀਮੇਰੀਪੁਤਫਲ
 ਦਰੁਗੁਰੁਪੁਰਾਤੁਸਾਭੀਤੇਗਦੇਗਫਰਤਕਕੇਫਰਮਾ
 ਇਮਿਓਖੀਤੁਸਾਓਪਰਿਓਗਰਵਾਸੇਭਰਮਾਏ
 ਸਿਦਥਦੇਸਿਮਪੇਸੇਕਾਰਕਕਿਉਤੀਕਰਵਾਇਗੁਰਖਖ
 ਸਰਗਤੇਮੇਵਕੇਵਾਏਕਰਣਸੋਮਿਅਯੋਗਕਦੀ
 ਕਾਰਕਾਓਕਰਿਦਸੀਤਿਲਈਕਿਗਵਿਰਜਗਾਗਿਗੁਰੁ
 ਪੁਰਾਖਰਕਤਿਕਾਸੀਸਭਨੀਗਲੀਖਸਮਾਨਤੋਸੀ
 ਮੰਮਤ ੧੧੮੩ ਅਸੁਦਈ ੧੦ ਸਤਹ ੧੧

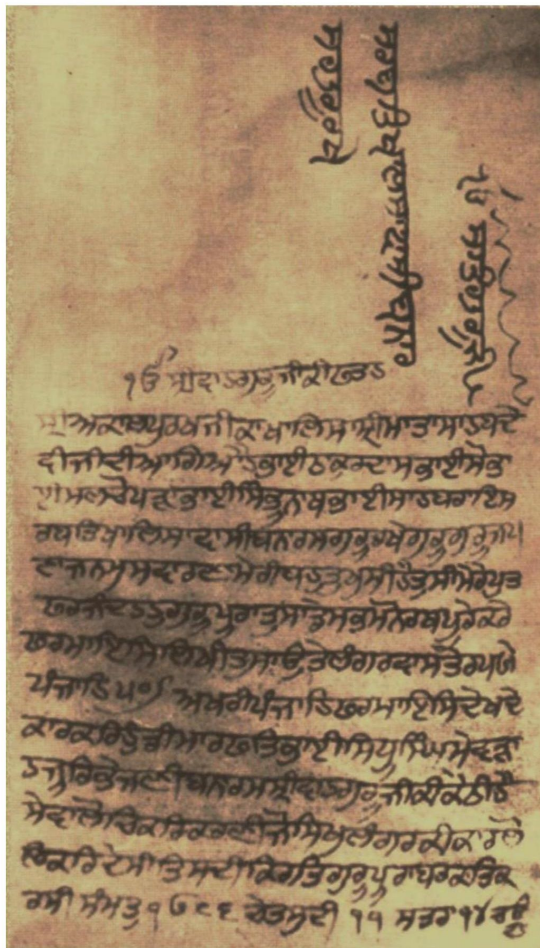
Huqumnama No. 1

ੴ ਸਤਿਗੁਰੁ ਨਾਨਕ
 ਭਾਈ ਜੀ ਸਾਹਿਬ ਜੀ
 ਤੇ ਸਾਹਿਬ ਜੀ ਸਾਹਿਬ ਜੀ
 ਲਾਗੁ ੧੦੩

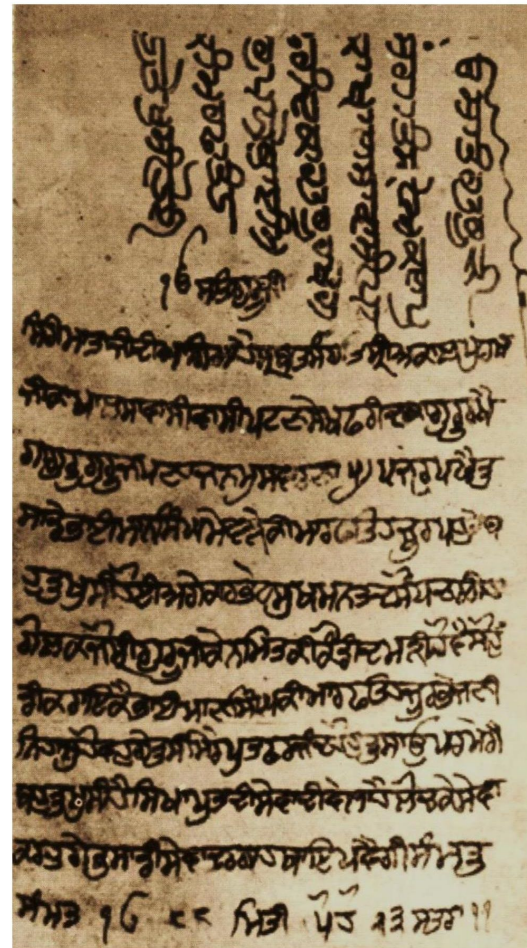
ੴ ਸਤਿਗੁਰੁ ਨਾਨਕ

ਪ੍ਰੀਅਕਾਸ਼ਪੁਰਖਾਨੀਕਾਹਿਸਾਸੀਮਾਤਾਸਾਧਦੇਵੀਜੀਈ
 ਆਗਿਆਤੇਭਾਈਆਲਮਸਿੰਘਸਾਮਾਇਤਦਰਸਰਬਾਤਿ
 ਜਮਾਇਤਿਕਥੀਲਾਖਾਲਿਸਾਗੁਰੁਰਖੇਗੁਰੁਨਾਪੁਲਾਨਾ
 ਸੁਸਵਾਰਣਮੇਰੀਬਤਤੁਸੀਤੋਤੁਸੀਮੇਰੀਪੁਤਫਲ
 ਦਰੁਗੁਰੁਪੁਰਾਤੁਸਾਭੀਤੇਗਦੇਗਫਰਤਕਕੇਫਰਮਾ
 ਇਮਿਓਖੀਤੁਸਾਓਪਰਿਓਗਰਵਾਸੇਭਰਮਾਏ
 ਸਿਦਥਦੇਸਿਮਪੇਸੇਕਾਰਕਕਿਉਤੀਕਰਵਾਇਗੁਰਖਖ
 ਸਰਗਤੇਮੇਵਕੇਵਾਏਕਰਣਸੋਮਿਅਯੋਗਕਦੀ
 ਕਾਰਕਾਓਕਰਿਦਸੀਤਿਲਈਕਿਗਵਿਰਜਗਾਗਿਗੁਰੁ
 ਪੁਰਾਖਰਕਤਿਕਾਸੀਸਭਨੀਗਲੀਖਸਮਾਨਤੋਸੀ
 ਮੰਮਤ ੧੧੮੩ ਅਸੁਦਈ ੧੦ ਸਤਹ ੧੧

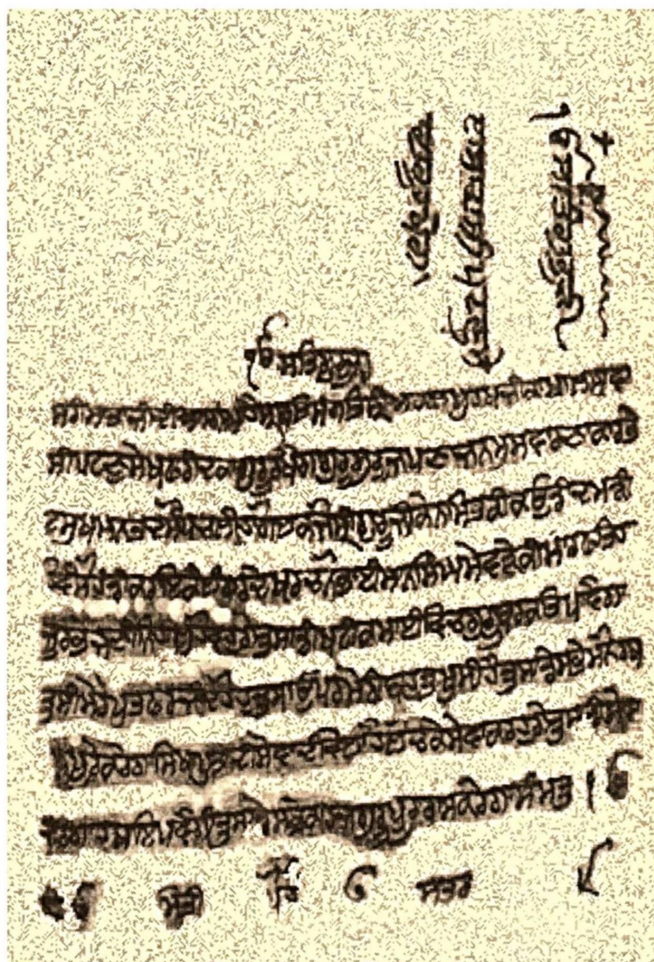
Huqumnama No. 2



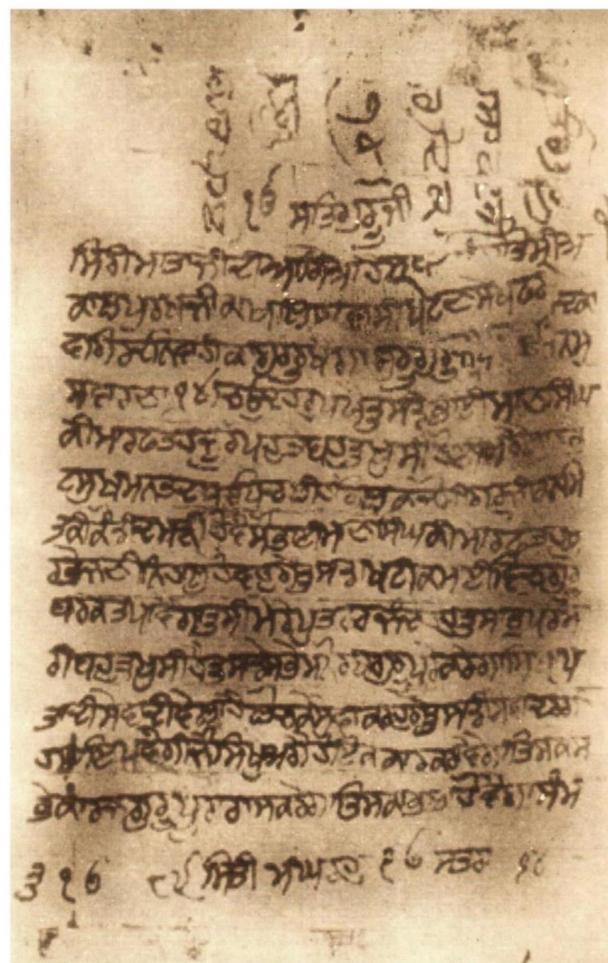
Huqumnama No. 3



Huqumnama No. 4



Huqumnama No. 5



Huqumnama No. 6

5. Huqumnama issued by Jagat Mata Ji on Samvat 1788 Miti Poh 23 Satra 11 addressed to Sarbat Sangat Pattan Sheikh Farid along with Nishan (Mohar).
6. Huqumnama issued by Jagat Mata Ji on Samvat 1789 Miti Harh 01 Satra 13 addressed to Sarbat Sangat Pattan Sheikh Farid along with Nishan (Mohar).
7. Huqumnama issued by Jagat Mata Ji on Samvat 1789 Miti Maghar 23 Satra 14 addressed to Sarbat Sangat Pattan Sheikh Farid along with Nishan (Mohar).
8. Huqumnama issued by Jagat Mata Ji on Samvat 1789 Miti Poh 23 Satra 11 addressed to Sarbat Khalsa Ji Nishiharah Pooniaa along with Nishan (Mohar).

Legend prevails that Gur Mata Sundri Ji had adopted the son of a goldsmith who was later acknowledged as Ajit Singh and was married to Bibi Tara Kaur. The couple later on had the natal of a son : Hathi Singh but the father-son duo abandoned Bibi Tara Kaur and ensued in a trail drifting to the Gur Khalsai Maryada. Primordially, Ajit Singh tried to take away the Shastar(s) of Guru Chhevin Patshah Ji which were bequeathed upon Jagat Mata Aad Shakti : Mata Sahib Kaur Ji Devan and thence, he and his son replaced Satguru Garib Niwaz Sahib Sri Guru Nanak Dev Ji Maharaj's name with theirs. Subsequently, Ajit Singh trimmed his hairs and for these arrogances against Khalsai Gur Maryada, he was substantially reinforced by Mughal Badshah Bahadur Shah who even honoured him in an event dating to September 1710. For these attributes he was cursed by both the Mata Sahiban, was proclaimed a Malech as well as Patit and it is thus in the later phase of his life, he was bestowed upon Fatwa of Death Sentence which was duly issued by his prized cohort : Mughal Emperor Badshah Bahadur Shah.

Post to his demise, both the Mata Sahiban, Tara Kaur and Hathi Singh ensued to Mathura. It was on Samvat Bikrami 1774 that Mata Sahiban caressed the soil of Mathura escorted by Bhai Sahib Singh Ji, Mama Kirpal Chad Ji & Bhai Nand Laal Ji, Here the Akali Gur Khalsa Sant Sipahi(s) had a grand welcome by Rajput Raaaja : Maharaja Jai Singh Ji who in turn was a prodigious Gur Sikhi admirer. The Raja proffered a regal fortress to both the Mata Sahiban where they dwelled for years on the banks of Yamuna and the Sangat embarked this dwelling as Sri Khalsai Bunga. This specific destination where Mata Sahiban resided confers to be Bistrant Ghaat which has annals of great significance. Bistrant Ghaat confers to be a very pious destination amidst the Golden Chronicles of Sikhi where Badshah E Aalam Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj visited and consecrated the locale congregation. Additionally, this Ghaat was visited by Mahan Gurmat Martand : Bhai Sahib Bhai Gurdaas Ji for Panthak Parchar(s) and thence was visited by Miri Piri Dey Malik, Shahenshah E Aalam : Chhevin Akaal Nanak Roopi Jyot : Jagatguru Sahib Sri Guru Hargobind Ji Maharaj who halted here nearly for few months.

Subsequently whilst treading towards Sri Patna Sahib, Nauwey Patshah Ji also had a halt in this Ghaat. Commemorating such pious superlative antique implications of this Ghaat, the Mata Sahiban begun the construction work of Sri Guru Nanak Dharamshala with the Sangat's Substantial Daswandh which were proffered at their very ends. Aftermath, the Saroop(s) of Jugo Jug Atal, Jaagti Akaal Nanak Roopi Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj as well as Sarbloh Sri Guru Granth Sahib Ji Maharaj were installed at Mata Sahiban's Khalsai Bunga & Sri Guru Nanak Dharamshala. Amidst all such celestial ongoingings, Hathi Singh adhering to the Footprints of his Father : Malech Ajit Singh proclaimed himself to be Sargun Saroopi Parbrahm :

Jagatguru Sahib Sri Guru Nanak Dev Ji Maharaj for which he was denounced from the Gur Khalsa Panth and aftermath attained a brutal death at Burhanpur permeated with intensified traumatic disorders. Additionally, it was here in this Dharamshala that the Mata Sahiban acknowledged the newflash that the Turk(s) with aid of some Fakir(s) are on a phase of transmuting Sri Sis Ganj Sahib into a Mosque.

Hearkening to this instance, Khalsa Di Mata, Aad Shakti Sargun Saroopi : Jagatmata Sahib Kaur Ji Devan closed her eyes for a few jiffies and thence proclaimed,

“ ਪੰਥ ਖਾਲਸਾ ਬਿਦਤਹਿ ਜਥੈ । ਇਕ ਸਰਦਾਰ ਆਏ ਪੁਨ ਤਥੈ ॥

ਜੇ ਤੁਰਕੇਸਰ ਤੋਂ ਕਰਵਾਈ । ਤਥੈ ਮਸੀਤ ਕੇ ਦੇਇ ਗਿਰਾਇ ॥ ਸਤਿਗੁਰ ਅਸਥਾਨ ਕੱਢ ਦਿਖਾਵੈ । ਬਹੁਤ ਦੇਹੁਰਾ ਮਹਿਦ ਬਨਾਵੈ ॥ ”

(When the Khalsa will roar and rise, a Sardar will emanate (Akali Baba Baghel Singh Ji Nihang). He will impose all requisite castigations upon these Turk(s) and wreck down their Turk Edifice Masjid. He will exhume again the Gur Asthaan and preserve its dignity by imposing Gur Maryada).

The influx of Akali Baba Baghel Singh Ji Nihang along with 30,000 Fauj confers to be a pragmatic essence of Mata Ji's celestial Hukum. Aftermath to such occurrences, both the Mata Sahiban returned to Delhi and adopted Bhujangi Mahaakaal Baba Jassa Singh Ji Ahluwalia (The Fourth Param Sanmanyog Jathedar Sahib of Shiromani Panth Akali Buddha Dal : 96 Crori Panjva Takhat & Misldaar of Sri Ahluwalia Misl) who along with his mother performed Kirtan at Maa Sahiban Haveli post to the Katha Vichaar, Gurbani Santhiya & Bani Vichaar rendered by Jagatmata Akali Gur Mata Sahib Kaur Ji Devan. Ultimately, on 27 Asu Bikrami Samvat 1804, Bhagvati (Aad Shakti) Mata Sahib Kaur Ji Devan indicated to Mata Sundri Ji that the time for her trail towards Sri Sachkhand has emanated and hence, she as well as the Saadh Sangat Ji must not lament on this. Eventually, Jagat Mata ensued for Sri Shabad Gurbani Paath Deedar, post accomplishing to which she paid a glimpse upon the Shastar(s) and commenced reciting Sri Shastar Naam Mala (Patshahi 10), finishing which she attained Jyoti Jyot.

Subsequently, a few months later even Mata Sundri / Sundar Kaur Ji ensued for Sachkhand Gaman. It is noteworthy to pen hereby that post both the Mata Sahiban their mortal coils, although a substantial herd of Sangat was present therein, yet their cremation was performed at Gurdwara Sri Bala Sahib Ji by Bhujangi Nihang Baba Jassa Singh Ji Ahluwalia. Currently, the Angitha(s) of Mata Sahiban are stationed amidst the premises of this Significantly Celestial Itihaasik Gurdwara Sahib commemorating the Golden Sikh Chronicles. With reference to the context of post Guru period, the state has witnessed the most brutal & heart shattering martyrdom of Guru da Banda, Baba Banda Singh Ji Bahadar as well as his solitary progeny. Though the readers are well acclaimed of Baba Banda Singh Ji Bahadur's chronological perspectives based on his journey from Sri Abchalnagar Sahib Ji to Punjab, it is momentous to pen hereby that Shuja E Qalandar Baba Banda Singh Ji Bahadur visited Delhi for twice : Primordially while ensuing towards Punjab and thence for attaining a ruthless Shahadat for Gur Khalsa Panth.

In the Persian Chronicles : Muntakhib ul Lubab and Farrukh Shiyar Nama, the author Syed Kafi Khan cites that the last combat was fought by Baba Banda Singh Ji Bahadar at Gurdas Nangal Quila (Fort of Gurdaspur), Punjab. Getting terrified by the gallantry & warfare excellencies of Baba Banda Singh Ji Bahadar, the Mughals had to enclose the Fort with 60,000 soldiers for attack under Daleri Chand Abdul Sammad Khan, his progenies : Shehzaada Khan

Bahadar Zakriya Khan, Hakim Kamr-ud-din Meeratash & Hakim Sarbara Khan. Though the Sikhs were in countable number of 350, the confrontation ensued for 8 long months and ultimately, when the Sikhs commenced facing the lack of resources, they decided of getting capitulated. Also, the topography, geography and the kinds of weapons used were responsible for the submission. Consequent to the seizure of Baba Banda Singh Ji Bahadar, Hakim Kamruddin Meeratash penned the beneath to Mughal Badshah Faruq Shiyar :

“ Baagi Banda has surrendered, is now under arrest and has been knotted to iron manacles. Allah’s Blessings is with us. Should he be taken to Lahore / killed here / sent to Delhi? ”

The joys of Badshah Faruq Shiyar knew no bounds and hence, he ordered for rendering the Namaz twice more, dispersed wealth among the destitute and commanded his messenger, Muhammad Kasim to inscribe a letter to Hakim Kamruddin Meeratash for sending Baba Banda Singh Ji Bahadar Ji to Delhi for his Katal. Caged on an elephant, Baba Banda Singh Bahadar was escorted by Daleri Chand Abdul Sammad Khan, his son Khan Bahadar Zakariya Khan, Hakim Kamruddin Meeratash & Hakim Sarbara Khan towards Delhi. Whilst reaching on the outskirts of Sirhind, Daleri Chand Abdul Sammad Khan probes to Hakim Ali Kamruddin Meeratash,

“ Won’t it be an insult for all of us to present only a handful of 350 Sikhs to Badshah Faruq Shiyar as we had a combat for 8 months accompanied by 60,000 soldiers! ”

Comprehending such words, a Fatwa (Execution Order) was raised seeking the followers of Pehli Patshah Sahib Sri Guru Nanak Dev Ji Maharaj to be beheaded and those who aid in this will be rewarded with 6 to 14 Mohar. By 29th of February 1716 (a leap year), 3000 heads were inferred to be hung on long rattans and thus, 724 Sikhs chained on horses, Baba Banda Singh Ji Bahadar seized in an iron cage along with his wife, Bibi Sushil Kaur Ji & son Baba Ajay Singh Ji (3.5 years) got departed for the state of Delhi. The streets of the state got enchanted with the roars of Khalsai Gur Fateh with the glaze of Sun getting reflected on the faces of Khalsai Sant Sipahi(s). Badshah Faruq Shiyar commanded the imprisonment of Baba Banda Singh Ji Bahadar along with 25 of his supreme generals in Salimgarh Fort where the daughter of Badshah Aurangzeb was caged. Prior to the on present Public Library, a Kotwali was established where stood a Zallad with sword and a Qazi Saab with Muqaddam Quran Sharif.

The Qazi ensued on querying for anyone who wish to embrace Islam will be granted with the cancellation of execution order. Legend prevails that once a Sikh urged Qazi Saab to not let his time go in vain as none of the Sikhs will ensue for embracing Islam and hence, their execution to be performed at the earliest. Concludingly, it was the turn of Baba Banda Singh Ji Bahadar and on 9th of June, 1716 Hakim Kamruddin Meeratash, Sarbara Khan & Amin Khan loomed him to embrace Islam or accept death. Thence Guru’s Banda retorted :

“When all the generals, Sikhs and even those younger / senior than me chose to accept martyrdom for the Khalsa Panth, then how can I embrace Islam being their Jathedar!”

Heeding to such articulations of Baba Banda Singh Ji Bahadar, the Mughal Soldiers were commanded to produce him before Badshah Faruq Shiyar besides the Dargah of Khawaja Bakhtiyar which is currently stationed at Mehrauli near Qutab Minar. Seeing hundreds of Sikhs accomplishing Amar Shahidi at once for the Samuh Gur Khalsa

Panth, Baba Banda Singh Ji Bahadar closed his eyes and seemed distressed. Mughal Badshah Faruq Shiyar discerned this and articulated the underneath cited lines for Guru Da Banda :

“Baagi Banda, couldn’t you endure to pay a glimpse to the blood of your own individuals? Just envision how unbearable it was for us to infer the bloodshed of humankind’s connoting to our Islam Religion”.

Baba Banda Singh Ji Bahadar smiled and retorted that none of the Sikhs have slaughtered any Musselman, rather they have slaughtered the supreme prejudices and atrocities who were against the theology of humanism & humanities. Regarding the closing of his eyes, he stated the beneath lines :

“I closed my eyes to make an Ardas to Sachey Patshah Ji and enquire that why he chose me the last among His Gur Sikhs for attaining such a momentous martyrdom”.

Baba Ajay Singh Ji (4.5 years), the son of Baba Banda Singh Ji Bahadar was produced before him. Muhammad Amin Khan provided him with a dagger and commanded him to kill his son by getting teared his torso. Baba Banda Singh Ji Bahadar denied and voiced he cannot also ensue for slaughtering his (Muhammad Amin Khan's son) as it was against the Gur Khalsa Sikh Rehat Maryada. Baba Banda Singh Ji thence articulated :

“I feel gratified that you being my son, are the youngest who is ensuing to attain martyrdom for Panth”.

In the Persian Chronicle “Ibrat Nama”, the author Md. Qassim states that the torso of Baba Ajay Singh Ji was torn and his heart was forcibly interleaved into the mouth of Baba Banda Singh Ji Bahadar with his face getting rubbed in blood. For the last time, Guru da Banda was probed if he wishes to embrace Islam to which he denied and a brutal excruciating death was imposed on him. Every part of his body was sliced apart along with his eyes and thus, he breathed his last. Currently at this place in Mehrauli stands, “Gurdwara Shahidi Asthaan Baba Banda Singh Ji Bahadar” to commemorate this significant and magnificent Sikh History. Being the founder of Khalsa Raaj, Guru da Banda Baba Banda Singh Ji Bahadar was supremely outstanding & unique. His wisdom, adherence to Gur Khalsa Sikh Rehat Maryada as bequeathed upon him by Guru Sahib Ji, zeal & humanitarian love enhanced his remarkable skill in wielding arms. In the prior pages of this book, we have deliberately discussed regarding the arrival of Akali Baba Baghel Singh Ji Nihang with 30,000 Sikh troops to conquer Delhi and establish the Khalsa Raj.

Tees Hazari in Old Delhi which is recognised for housing the Principal Court Building has been named after the force of 30,000 Sikhs who overran the terrain of Rohilla Nawab Najib Daulah by crossing the River Yamuna from Shahdara and encamped here under Baba Baghel Singh Ji in 1783, prior attacking Delhi. Sardar Baghel Singh set up a Chungi post near Sabzi Mandi to collect the tax on the goods imported into the city to finance the search and the construction of the Sikh Gurdwara. He often distributed sweets to the locals at the place which is now known as the Pul Mithai. On 8th of March pertaining to year 1783, the Sikhs captured Malka Ganj and Sabzi Mandi. Prince Mirza Sheikh, adhering to the orders of the Badshah tried to stopover the invaders but suffered downfall and got absconded. On 9th of March pertaining to year 1783, the Sikhs captured Ajmeri Gate. There was a panic in the city and many took shelter in the fort. The Sikhs attacked the Red Fort on 11th of March pertaining to year 1783. The Badshah and all his guards, in fact everyone in the fort begun escaping & hid themselves out of immense fear.

Legend prevails that the Sikhs got informed of a weak spot in the wall of the fort, where the soldiers made a hole by ramming it with wooden logs; which is currently named as Mori Gate. The Sikhs entered the Red Fort, hoisted the Keshri Nishan Sahib, and occupied Diwan-e-Aam. Nihang Baba Jassa Singh Ahluwalia's force under Shiromani Panth Akali Baba Buddha Dal anticipated to place their leader on the throne. But consecutively, Baba Jassa Singh Ramghariya craved for the throne by demanding immediate withdrawal of Nihang Baba Jassa Singh Ahluwalia from Diwan-e-Aam. Bhujangi Baba Jassa Singh Ahluwalia stepped down gracefully to avoid conflict amongst the Sikhs. Mughal Badshah Shah Allam II had to ultimately ensue for a settlement with the assistance of Begum Samru of Sardana, like-minded to allow Baba Baghel Singh Ji for constructing Gurdwara Sahiban Sikh Historical Sites and receive Six Anna in a Rupee (37.5%) for all the octree duties in the capital. The issue did not culminate therein and Sardar Jassa Singh Ji Ramghariya pulled down the marble slab of Mughal Throne, sedentary on which Badshah Aurangzeb issued edicts against Guru Sahiban as well as the unrivalled Sant Sipahi(s) : Pooran Shahid Gur Sikh(s).

The Regal Slab was chained and tied with ropes which was offered as a War Trophy at the Sacred Feet of Satguru Sri Guru Raam Daas Patshah Ji at Sachkhand Sri Harimandar Sahib (Sri Amritsar Sahib Ji) and Takhat Sachkhand Sri Akaal Takhat Sahib Ji. The measurement of this slab can be accounted to be 3 inches long, 4 feet 6 inches broad along with a thickness of 9 inches which is yet prevailing in a caged state at the First Floor of Sri Ramghariya Bunga (Sri Amritsar Sahib Ji). Contemporarily, this slab can be discerned from the passage ensuing towards the Hall of Sri Langar Sahib. Consecutively, the Sikhs decided to leave Delhi with the bounty. Under the Sikh-Mughal Treaty, Baba Baghel Singh Ji Dhaliwal constructed 7 Gurdwara Sahiban in the state. The construction of Gurdwara Sahiban was to be finished within a year at the most as the works were steady and ceaseless. Thus was the chronology of the Gurdwara that were constructed in Delhi. The first and second Gurdwara were built in the memory of Mata Sundri Ji and Mata Sahib Kaur Ji, the esteemed wives of Sri Guru Dasven Patshah Ji Maharaj.

The third Gurdwara built was Gurdwara Bangla Sahib at the same palace of Raja Jai Singh where Jagatguru Sri Guru Harkrishan Ji had resided amidst His sojourn in the state of Delhi. The Angitha(s) were constructed on the bank of River Yamuna at the places where cremation of Jagatguru Sri Guru Har Krishnan Ji, Mata Sundri Ji & Mata Sahib Kaur Ji were performed by the Devout Sant Sipahi(s). There were binary Gurdwara Sahiban which got constructed associated with Jagatguru Sri Guru Tegh Bahadur Ji. One was Gurdwara Sis Ganj Sahib where Guruji was beheaded near Kotwali whilst other was at Rakabganj Sahib where Nineth Master's headless physique was incinerated by Bhai Lakhi Shah Banjara. It is momentous to pen hereby that in both these places mosques had been built. In order to re-build Gurdwara Sahiban it was perceived that the mosques had to be demolished. On 1st of October, it was the day of Dussehra when the Sikhs rode to Sri Rakabganj Sahib post to the Samapti of Ath Sri Khalsai Dussehra Mahattam Paath which includes Ruhani Shabad Gurbani from Sri Trey Guru Darbar Sahib Ji.

The Muslims were in a state of intense grave but Baba Baghel Singh Ji Dhaliwal pulled down a portion of the compound wall which obstructed the construction of Gurdwara Sahib. Post to the completion of construction, Baba Baghel Singh Ji Dhaliwal appointed a Granthi Singh for Gurdwara Sahib. The year 1857 inferred an uprising against the British Raaj led by Bahadur Shah Zafar, the last Badshah of Mughal dynasty. The British Army of 4,000 stationed 130 miles to North, set out to retake the city held by 30,000 mutineers led by Bakht Khan, the veteran combatant officer of then British Established : The East India Company. Help emanated from an unlikely source, the Punjab, where the

British had fought a series of vicious wars with the Sikhs the most soldierly amidst the whole classifications of Indian Warrior Races. The wars ended with much mutual respect between British and Sikhs. The Sikhs volunteered to fight in such huge numbers since they looked down on the Indian Sepoys who had previously sided with the British against the Sikhs in Anglo-Sikh wars which was pointedly incredible in Entire Chronicles of India.

The storming of Delhi by the Sikhs, effectively turned the tide as the mutineers turned out to be intensely demoralized especially after the leaders were executed by Hudson's order, mostly the Sikhs. Hudson offered opportunity to the Sikhs to draw the curtain on the Mughal dynasty that had ruled over India ruthlessly. On date 22nd of September pertaining to the year 1857, the Hudson's Irregular Horse captured and murdered last three Mughal Princes leading the rebellion. Their bodies were hung in front of a Kotwal and the gate besides which they were thrashed is termed as "Khooni Darwaja", or "Bleeding Gate" which can still be eyed. The Khalsa Raj was thus established in the state of Delhi. This concludes the imbued leitmotif of this book and I pray Sri Waheguru Ji to bestow His Kirpa Sadka on whole of mankind and consecrate them by drenching in the oceanic synonymous nectar of Sri Akaal Purakh Waheguru Ji's divinely incessant Naam Simran. I render my prayers and love for all the booklovers.

***** May The Grace of Akaal Purakh Sri Waheguru Ji Befall on the Humanoid Race *****

***** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ *****



Hearty Acknowledgement

Primordially, I confer my boundless salutations and immense sense of gratitude at the very ends of Jugo Jug Atal, Jaagti Akaal Nanak Jyot : Jagatguru Aad Sri Guru Granth Sahib Ji Maharaj, Dasam Sri Guru Granth Sahib Ji Maharaj, and Sarbloh Sri Guru Granth Sahib Ji Maharaj without whose benedictions my efforts would have ensued in vain. Thence goes my boundless salutes to Hon. Jathedar Sahib : Singh Sahib Baba Kulwant Singh Ji & Hon. Dhupia : Singh Sahi Baba Raam Singh Ji of Takhat Sachkhand Sri Hazur Abchalnagar Sahib Ji (Nanded) whose regal presence enlightens and influences to flourish midst every solitary phase of my life. Thence goes my boundless salutes to Singh Sahib Sant Baba Major Singh Ji (Hon. Jathedar Sahib) of Panth Akali Dashmesh Tarna Dal Panjva Nishan, Chalda Vahir Chakravarty Nihang Singha, Singh Sahib Baba Joga Singh Ji (Present 16th Jathedar Sahib : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib Gyani Gurvinder Singh Ji Nangli (Mukhi : Bhai Nand Lal Ji Gurmat Academy & Anandpuri Taksal Sri Sarbloh Bunga Jatha Nangli), Singh Sahib Baba Mehtab Singh Ji Bhamboi (Gurdwara Sri Akaal Bunga Gurmat Vidyalaya Bhamboi) of Misl Shaheedan Tarna Dal, Sri Baba Bakala Sahib who have stood by me in midst all my Panthak Ingenuities. Aftermath I bequeath my boundless thankfulness for Singh Sahib Giani Darshan Singh Shastri (Sri Dharam Dhuja Nirmal Akhara), Saabka Head Granthi Singh Sahib Gyani Partap Singh Ji (Takhat Sachkhand Sri Hazur Sahib), Singh Sahib Giani Tanveer Singh Ji Shahu (Takhat Sachkhand Sri Hazur Sahib) & Dr. Sarabjit Kaur Jang for bequeathing their incessant gesture of moral support upon me whilst I was in a phase of performing strenuous explorations on Delhi's Sikh History. Aftermath, I hereby confer my heartfelt gratitude upon my supremely precious comrades : Advocate Neena Singh Ji, Raagi Bhai Paramjit Singh Ji Khalsa, Panth Parcharak Milkey Kaur Ji Osan, Dr. Dilver Singh Ji (Asst. Director of Youth Services : Govt. of Punjab), Dr. Ramanpreet Kaur Ji (Central University of Punjab, Bhatinda), Dr. Harpal Singh Ji Pannu (Central University of Punjab, Bhatinda) and Dr. Manvinder Singh Ji (Guru Nanak Dev University, Amritsar) for drenching me in their perpetual inspirations whilst authoring this Sikh Literature. I have not yet elapsed to confer profound sense of gratitude on my supremely prized crony : Ms. Gurpreet Kaur Ji Chadha who presage to be a matchless pearl emanated from the oceanic sublunary shell. Her exclusion from my life is akin to that of a nomadic who is not even certain of its own destination. I bestow all my love as well as best wishes and implore to Sri Waheguru Ji for pouring immense Chardikala upon this precious soul.

Conclusively, I fervently render my acknowledgement to all my well-wishers and die-hard cohorts for bequeathing their pious and enthusiastic acclamations.

*** ਵਾਹਿਗੁਰੂ ਜੀ ਕਾ ਖਾਲਸਾ । ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਿਹ ॥ ***

Abinash Mahapatra.



Born on 1st of June 1998, Sri Abinash Mahapatra confers to be a Young Sikh History Scholar who has authored 38 Books on Gurmat History & Philosophy. Being an Odia, his fluency in Punjabi, English, Hindi & Odia is matchless. These books authored by Sri Mahapatra have been prefaced, inaugurated and applauded by Jathedar Singh Sahib Baba Kulwant Singh Ji (Takhat Sachkhand Sri Hazur Sahib), Singh Sahib Gyani Gurvinder Singh Ji Nangli (Mukhi : Bhai Nand Lal Ji Gurmat Academy & Anandpuri Taksal Sri Sarbloh Bunga Jatha Nangli : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib Baba Mehtab Singh Ji Bhamboi (Gurdwara Sri Akaal Bunga Gurmat Vidyalaya Bhamboi : Misl Shaheedan Tarna Dal Baba Bakala Sahib), Singh Sahib Gyani Darshan Singh Shastri (Sri Dharam Dhuja Nirmal Akhara), Saabka Head Granthi Singh Sahib Gyani Partap Singh Ji (Takhat Sachkhand Sri Hazur Sahib) and Innumerable Governmental, Scholarly as well as Religious Dignitaries. Thus, his literary works on Gurmat Theologies are magnanimous. On 7th of January 2023, Panthak Honour and Dastaar Bandhi were conferred upon Sri Mahapatra Ji at Gurdwara Shahidi Asthaan Baba Naudh Singh Ji (Misl Shaheedan Tarna Dal Sri Baba Bakala Sahib) for intense works on Sri Dasam Bani. Similarly, Sri Abinash Ji was honoured by Jathedar Singh Sahib Baba Kulwant Singh Ji, Singh Sahib Baba Teja Singh Ji (Meet Jathedar Sahib : Shiromani Panth Akali Buddha Dal) and Singh Sahib Baba Tarlochan Singh Ji (Granthi Singh of Gurdwara Sri Sarbloh Bunga Sahib) on 26th of April 2023 at the Holy Land of Sri Abchalnagar Sahib Ji (Nanded, Maharashtra). The Present Book by Sri Mahapatra : "The Sikh History of Delhi" is a worth reliable and well researched documentary which accounts to be the first ever source to speak on the unexplored trails. This research work by Sri Mahapatra Ji not only reflected upon existing Gurdwaras in this state but has also resulted in excavating several Historic Sikh Legacies which had been concealed with due passage of time. The photocopies of Huqumnama attached in this book makes it a splendid exploration. The author's scholarly background can also be witnessed from the no. of books he has cited in this masterpiece along with accounts of his personal visit where he has cited the identities of persona he met therein. Above all, apart from being an author Sri Mahapatra is a Master's Degree Holder in Life Sciences and has pursued Dual Degree in Hindustani Shastriya Sangeet pertaining to Sangeet Alankaar and Sangeet Vishaarad. His Musical Excellences have also been recognized by numerous Governmental and Musical Institutions. His authored book : "The Chronicles of Sri Gurmat Sangeet" is a practical essence of his melodic brilliance. Currently, Sri Abinash Mahapatra is residing in his native land : Balasore (Odisha) and is the President of Punjabi Global Foundation (Odisha Chapter), Executive Member of Sri Guru Nanak Dev Ji Religious and Charitable Trust & Incharge of Eastern - Deccan Zone at The Sevadaars of International Khalsa Harmony.



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Contact No. : 8984048446, Email Id : mybelovedguru9@gmail.com